

seventh treatise

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TREATISE

OF THE

Perpetuall Visibilitie,

AND

Succesſion of the True CHURCH
in all AGES.



AT LONDON,

Printed by HUMEY LOVNES, for
ROBERT MILBOYNE,

1624.

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Perpetual Validity

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Printed by HENRY LOWNES for
ROBERT MILDORNE.

1634.



TO THE READER.



In Salomon, the Mirror of wisdom, who digged deepest into the richest Mines of diuine and humane knowledge, exhorts others to search after that which himself had found in such abundance: and he sets an edge vpon our desires, by promising, If thou seekest after her as for siluer, and searchest for her as for hid treasure, then shalt thou finde the knowledge of God, &c. Of so pretious a Talent when wee haue found

To the Reader.

L. 12. confess.
c. 25.

any parcell, wee ought not to hide it in a napkin, much lesse to bury it in the bowels of the earth, by concealment or suppression: for, Veritatem celare, est aurum sepelire; To conceale the Truth, is to burie gold, and therby to deprive not only others, but our selues also, of the benefit and use thereof. Wherefore Saint Austen sharply censureth such as would challenge a peculiar interest and propriety in this, which is the true common treasure of Gods Church, saying, Veritas nec mea, nec tua, nec illius est, sed omnium nostrum, quos ad eius communionem publicè vocas; admonens nos, vt nolimus eam habere priuatam, ne priuemur ea: The truth is neither mine, nor thine, nor his, but all ours in common, whom thou (O Lord) callest publikely to the communion thereof; dreadfully admonishing vs, not to desire to haue it priuate, lest we be deprived of it. Now, of all truth this day in controuersie, there is none more sought after by some, than the visibility of the true Church; which retained the purity of the Apostles doctrine,

To the Reader.

doctrine, unmixed with dregs of error and superstition, especially in the gloomy and dark Ages before Luther. As for higher times, and neerer the Apostles, such was the clarity and splendour of the pure Church, that in a manner it obscured the Sun. But, in succeeding and degenerating times; after the number of the name of the Beast, 666, it began much to be obscured and clouded with ignorance and superstition: and in the thousandth yeer, in which, Satan was let loose, and much more after, euen till the happy reformation in these latter Ages, it was so eclipsed, especially in the Western Parts of the world, that some confidently affirm, it was quite extinct. The Woman, clothed with the Sun, hauing the Moon vnder her feet, was now fled into the Wildernesse, and had but a few Stars to discover her. By the conduct and lustre wherof, yet many Wise-men follow'd her obscure track, and found her. Among whom, the most reuerend, religious, learned, and painfull Authour of this ensuing Treatise, concerning The Visibilty and

To the Reader.

Succeſſion of the true Church, deſer-
ueth to bee named in the firſt rank; who
hath more particularly and perſpicuouſly
travell'd in this Argument, than any in
our *English Tongue*. It was the manner of
the *Heathen Race-runners*, after they had
finiſhed their courſe, * to deliuer a Lamp
or Taper to the next Runner. Semblably
where to, this *Chriſtian Antiquary* ſhewes
unto thee, how the noble *Worthies* of the
Chriſtian world, and *Fore-runners* of our
faith, after they had finiſhed their courſe,
deliuered the Lamp of their doctrine from
one to another: as (to omit other former-
bearers of this Light) *Bertram*, to *Berengarius*;
Berengarius, to *Petrus Bruis*; *Petrus Bruis*, to
Waldo; *Waldo*, to *Dulcinus*; *Dulcinus*, to
Gandune and *Marſilius*; they, to *Wickleſ*;
Wickleſ, to *Hus* and *Ierome of Prague*;
and their ſcholars, the *Taborites*, to *Luther*.
This *Treasure of Antiquitie* ſal-
ling into my hands, and finding it hard to
come-by, I thought fit to publiſh it, and
make it more common; that ſo, all that love
the

Eraſm. Ad.
* *Perſ. Sat.*
Nunc in decur-
ſu lampada tra-
do, &c.
Lucret. Et quaſi
currenes vir-
alem lampada
tradunt.

Λαμπάδα
Φόρος Φωσ-
φι.

To the Reader.

the truth might cleerly see in it the perfect Image of their Mother, the true Protestant Church, partly blubbered with tears, partly smeared with bloud, by the cruelty of the Man of sinne, and his Complices, in former Ages. About which dolefull Image, we may fitly write these words of the Prophet Micah, for a Motto: Reioyce not against me, O my enemy: when I fall, I shall rise: when I sit in darknes, the Lord shall be a Light vnto mee. Such a Light hee hath been Before, and In our daies, and Henceforth will bee, according to his promise; til he shall dispell all darknes, and consume the Man of sin with the Spirit of his mouth, and destroy him with the brightnes of his Comming. Euen so come, Lord Iesu; come quickly.

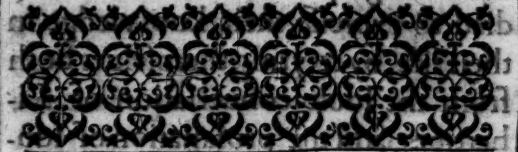
Micah 7.8.

2 Theſ. 2.

To the Reader.

come, Lord Jesu; come quickly.
its brightness of his Comming. Even so
Spirit of his mouth, and desire him with
us, and consume the Man of sin with the
to his spouse; till he shall dwell all dark-
ness, and darkness will bee, according
• I light has been Before, and in our
Lord shall be a Light unto mee. Such
I shall rise: when I am in darkness, the
against me O my enemy: when I fall,
other Michah, for a Moore: Rejoyce not
meant his name is the name of the Pro-
woman, as if she had not her full image,
of the Man of sinne, and is Compted in
fully covered with blood, by the cruelty
fame Compted with blood, in his tears,
image of their death, the true Prese-
the truth might cleave in it the perfect Be

and calling vpon his name haue



A T T R A C T I O N

the perpetual Visibilitie
and Succession of the true

CHURCH

EE teach that as

from the beginning

long before the In-

carnation of Christ,

God euer had his

Church; yet some-

times more visible

and glorious; and sometimes more

contracted, and obscured: so since the

appearance of our Sauiour, at all

times infallibly and without excepti-

on, there haue been chosen children

of God, who haue retained his faith,

B and

Self. 1.

hitherto

of the

and calling vpon his name haue studied to expresse their knowledge in their life, by retyring themselues both from the loose conuerſation of Libertines, and the profanation of Idolatrous persons. Neither euer was there any of our profession, which did teach or write the contrary. But whereas the Synagogue of Rome layes it downe for a fundamentall Rule, that this Church hath been and must bee in all ages, a visible and conspicuous Congregation at the least, consisting of an apparant Hierarchy, so that at all times a man may poynt it out, and may repaire thither, as to a matter eminent; yea, and in a sort pompous too; or to say as Stapleton speaketh when he doth most extenuate it, *a* It is euermore visible in respect of her Governours and Sheepbeards, but most of all for the Pope, or chiefe Pastor thereof. To which Pope, *b* Bellarmine asigneeth that he cannot erre in iudgment,

a In Anid.
Matt. 24.

b De Rom.
Pontif. 4.4.

ment, and to the people and Cleargie of Rome (where this sensible Church must principally be) that *they cannot erre with a personall error* ; so that all altogether erre ; we therein doe dissent from them , and maintaine , that although when the godly are most driven to extremities by Heresies or persecutions , they bee visible each to other, and acquainted with some other brethren , who are in like case with themselves , yet they are not so apparant to other men , as that at all times they know where to find Assemblies, and Congregations of them. But that the Bishop of Rome, and his Pontificall Clergie , should haue the face of the Church tyed, and inseperably ioyned vnto them , wee can in no sort yeeld , but doe disclaime it as a flattering tale, suggested to that Bishop by such parasites as are about him , and from time to time doe depend vpon him.

Sect. 2.

c Psalm 12.1.

d 1 Sam. 2.18

c Esay 1.5,6.

And that it may bee seene what reason we haue of this our assertion, wee first shew, that the estate of the faithfull was frequently so, before the comming of *Christ*. For when it lay as hid in some fewe persons, within the single Families of the old Patriarks, before and after the Floud, what great boast could there bee made of it? Nay, when the Commonwealth of the Iewes was much settled, into what straight was it brought, when *Dauid* complained, *Helpe Lord, for there is not one godly man left: for the faithfull are sayled from among the children of men?* This being spoken, as it is most probable, in the dayes of *Saul*, after the dayes of *Samuel*, and the^d slaughter of the Priests, how was it euen in Iudah and Ierusalem, when *Esay* cried out, that *the whole head is sicke, and the whole heart is heavy, from the sole of the foot vnto the head, there is nothing whole therein?* The estate of the Church being

being then most miserable, and all de-
 praved, not onely in manners, but in
 Religion, Idolatry being plentifull, as
 is manifest by the wordes in the same
 vision, ^t For they shall bee confounded for
 the Okes which you haue desired, and
 yee shall bee ashamed for the Gardens
 you haue chosen: which intendeth the
 trees and pleasant places where they
 vsed their superstitions. Call to mind
 the dayes of Ieremie, when hee sayd,
 g Runne to and fro by the streetes of Ieru-
 salem, and behold now, and know, and in-
 quire in the open places thereof, if yee can
 finde a man, or if there bee any that execu-
 teth Iudgement, and seeketh the Truth, and
 I will spare it. And those of Ezechiel,
 testifying in this sort: ^h I sought for a
 man among them that should make up the
 hedge, and stand in the gap before mee for
 the land, that I should not destroy it, but
 I found none. These things were spo-
 ken of Iudah and Ierusalem, where a-
 lone at that time was that Church

f Esay 1.29.

g Ierem. 5.1.

h Ezck. 22.30.

i Mich. 7. 1.

which was; the Israelites for their grievous sins, being long before caried away into captiuitie. You may adde to this, if you will, the complaint of Micah, *Woe is mee for I am as the Summer gatherings, and as the Grapes of the vintage: there is no cluster to eate: my soule desireth the first ripe fruites. The good man is perished out of the earth, and there is none righteous among men: they all lie in wait for blood: euery man hunteth his brother with a net.* If the Priests & people had not almost generally gone astray, and the whole face of the visible Church had not seemed to bee defaced, would these Prophets thus haue particularized, that one godly man was not left, and that one was not to bee found, who had not declined from truth?

Self. 3.

k 1 King. 19. 18
Rom. 11. 4.

Wee doubt not but in those times the Lord had many faithfull ones in secret, as hee had seuen thousand in Israel when *Elias* liued, of whom neither

ther the enemies of the truth; nor
 scant that Prophet, did take any no-
 tice. The marke in the forehead is
 sometime knowne to few, but onely
 to him that imprinted it there, yet this
 is a good holde for the Elect, ^m The
 Lord knoweth who are his. But vpon
 what might those, who were Gods
 secret chosen outwardly build, when
 diuers times the Princes and people
 had corrupted their wayes, and the
 Temple it selfe was polluted, and
 made a sinke of Idolatrie? For wee
 finde that things stood vpon those
 termes in the dayes of *Manasse*, when
 in the House of the Lord, euen that
 house, whereof the Lord had said, ^a In
Ierusalem will I put my Name, hee built
 prophane altars: and in the two Courts
 of the House of the Lord hee built Altars
 for all the hoste of *Heauen*. Iudge where
 in those dayes was the glorie of the
 visible Church, or where it was a
 prettie while before that, when the
 Priest

2 Tim. 2.19

11

1 Exek. 9.4.
 Apoc. 7.3.

m 2 Tim. 2.19

n 2 Kin. 21.4.5

o 2 Kings 16.
11.

p Verse 3.

q 2 Kings 17.
29.

r Esay 1.1.

Priest *Uria* was as ready to set vp in the Temple an Altar after the fashion of that which was in Damascus, as the King *Ahaz* was ready to commaund it. And then the Prince and Priests conspiring, there was scant any kinde of grosse Idolatry, which was not plentifully committed, *Ahaz* himselfe making his sonne to goe through the fire after the abominations of the Heathen. And least it should bee thought, that the people at least, did amend somewhat which was amisse, in the very next chapter it is witnessed in generall, *Yet Iudah kept not the Commandements of the Lord their God, but walked according to the fashion of Israel, which they used.* And by most probability, this outrage vnder *Ahaz* was the time, against which *Esay* so inueighed in the Vision before remembered. These things are so plaine, that the greatest pillars of the Papacie cannot deny them; and therefore they are forced

forced to another shift, as the *Rhemists* when they say, *That there is a great difference betweene the Christian Church, and the Iewes, ours resting vpon better promises then theirs; which is a very poore euasion, in as much as euery Diuine may know, that there be as large and many promises, that the Church of the Iewes should last vntill Christes appearance in the flesh, as there bee that the Congregation of Gods Saints shall continue among the Gentiles vntill the day of Iudgement. And sauing onely for the time of the Babylonish captiuitie, there was one set eternall place of Gods eminent seruice, that is, the Temple at Ierusalem, supported with such words, 'This is my rest for euer, heere will I dwell, &c. and "In Ierusalem shall my name bee for euer: the like whereof throughout all the continuance of the New Testament, is not warrantable out of the Word for any one place whatsoeuer. Now it*
his C cannot

Rom. 11. 4.

Psal. 132. 14.

u 2 Chro. 33. 4.

cannot bee so much as superficially maintained out of the Scripture, that Rome it selfe hath any such promise, but rather out of the *Reuelation* of St. *Iohn*, there are many substantiall matters which make to the contrary.

Self. 4.

But because by the strong shot of Trueth they bee beaten from the Bulwarke of the Iewish Synagogue, and flye to the next hold of the later Testament; let vs follow them thither. VVhen our Sauour *Christ* was borne, and for the most part after ward, till he was baptized, where shall we conceiue was the visible Church? The Scribes and Pharisees possessed all the shew, and they were no better then a blinde leaders of the blinde. The Priesthood was long before and after bought and sold; and in *Christs* owne time it is euident out of the Scripture, that the highest spirituall dignitie going^b by yeares, *Annas* and *Caiphas*, and other vnworthy men of that rabble

did

^a *Matth.* 23. 24.

² *Mach.* 4. 3. 24.

³ *I. I. 3.*

Ioseph. de Bell.

Iud. 4. 5. & lib.

5. 9.

^b *Iohn* 11. 51.

did enioy it. Vpon the birth of *Iesus*, they were not glad, who should haue most reioyced in it: but all *Ierusalem* was troubled at it. And how they persisted afterward till *Christ* did manifest himselfe fully, may bee guessed by diuers circumstances, which the *E-uangelists* do mention after his birth. But when hee came first into the world, of whom doe we find speech made, but of some Shepheards in the field, of *Simeon* an old man, of *Anna* a most aged woman, both ready to goe into their graues, of *Ioseph* and *Marie*, *Zacharias* and *Elizabeth*, and very few others? and of these some might bee soone dead, others might liue out of the way at *Bethlehem*, or *Nazareth*, or in *Aegypt*, and the Shepheards were in the fieldes about their Trades: but where there was the appearance of a visibie Congregation can hardly bee imagined. When our Sauour had selected out his Apostles, they then were

c Math. 2. 9.

d Lube 12.22
Rhem. Annos.
ibidem.

e Math. 26.56.

f Iohn 19.25.
Nich. de Clem.
de Mater.
Concil.

g Acts 1.13.

Acts 8.2.

termed by the name of a Flocke, but yet by their Master they were called but a ^d little flocke, where the Rhemists do confesse, that in the beginning it was little indeed. At the death of Christ, when his body hanged on the crosse for our sakes, and his Disciples were all fled, no man daring to shew himselfe. ^tMary and Iohn, and a fewe women were all the faithfull that now appeared vpon earth: and afterward while the Apostles & their followers walked very priuately, or were assembled ^s in a chamber, the Priestes, and Scribes, and Pharisees were they who ruffled it in the streetes, and bore the sway in the Temple, so that if a weak body had enquired for the Church, he might rather haue been directed to them, who had the Law, and the Altars, and all sacred things in their custody, then to any other. When Steuen had been stoned, and for feare of the persecution which was at Ierusalem,

the

the Disciples were all scattered; besides the Apostles, it may well be presumed, that for a time they which remained in the citie where Steuen had lost his life, did not walke very openly. Truth it is, that after these things the Church was better settled, and the truth was more spread; but yet neuer was there any such priuiledge bestowed vpon it, but that in the dayes of persecution, or some gricuous apostacy, the faithfull might bee brought to a small visibilitie.

Our Sauours wordes intend so much, when alluding to the time of his second appearance, to iudge the quicke and the dead, he asketh, *Neuerthelesse, when the Sonne of man cometh, shall he find faith on earth?* as meaning, that very little should then bee found, in comparison of the Floodes and Ocean of iniquitie which euery where should abound. But God, to the end that he might not haue vs ig-

Self. 5.

i Luke 18.8

2 Thess. 2.

rant, but warned before hand into what straights the Church should bee brought, informeth vs by Saint ^k Paul, that the Lord shall not come, except there first bee an apostacie, or reuolt, or falling away, wherein Antichrist with great pride and disdain should shew himselfe. This is solemnly spoken of by the Apostle, and by all both old and new, intreating of it, is obserued to some matter of great note, that is to say, some maine declining from somewhat. Many of our Papists fearing to touch this sore, which can in no case turne them to good, would haue that interpreted, to note nothing else but the slipping of diuers regions & countries from their subiection to the *Romane* Empire. But *Gregory Martin*, and the other *Rhemistes* being overcome with the euidence of truth, are heere a little more honest then ordinary, and speake to other purpose. Indeed they cannot tell how it will be taken at other

ther Papiſts hands, that contrary to the cuſtome of their fellowes, in a matter of ſuch moment, they ſhould giue way vnto vs; and therefore they doe vſe theſe words in vway of excuse,
Be it ſpoken vnder the correction of Gods Church, and all learned Catholiques. But to the poynt concerning the Apoſtacie, they deliuer this: *It is very like, that this great defection and reuolt ſhall not bee onely from the Romane Empire, but eſpecially from the Romane Church, and withall from moſt poynts of Chriſtian Religion, (in the Margent it is, and from moſt Articles of the Cathelique Faith.)* Heere they would haue vs take the Romiſh beleefe for the Chriſtian Religion, and Catholique faith: but that deſerueth a long pauſe: we rather obſerue out of them, that this reuolt is in matter of faith, and not onely from the Empire; then which Gloſſe, nothing can be truer. Well then, if there muſt bee ſo egregious an Apoſtacie, it will

*Rhemef. in
2. Tim. 2.3.*

will follow, that Antichrist so domineering, as by the Apostle he is described, will not bee negligent so to repress the publike seruice of God, that it shall not carry any liuely head, or countenance, where hee hath to doe. So that certainly our *Rhemistes* yeelding to this Exposition, doe in substance confesse so much, as that the apparancy of Gods Congregation, in the time of the great defection, must bee mightily eclipsed. Now the Lord, to the end hee might establish his faithfull, and arme them to expect this paucitie of beleeuers, and inconspicuousnes of his Church, and yet not be discouraged for that which should bee past, present, or to come. And againe, that there might bee no doubt in a matter of this moment, letteth vs further know, that the *woman fled into the wilderness, where shee hath a place prepared of God*. It is not doubted of betweene the Romanists and vs, but that

in Apoc. 12. 6.

this Woman doeth represent the Church concerning whom, being in the wilderness, it doth manifestly follow, that for the time of her abode there, which the Almighty had decreed, she should not be discerned, that is, by her enemies, who did & would chase her: notwithstanding, it is not to be doubted, but shee knew where her selfe was. If the *Romanist* therefore, and persecuting aduersary, did not euer see the Professors of the Gospel, it was no wonder: the woman was to remaine in the Wilderness a part, and hidde from them. The euidence of which matter is such, that as *Master Fox* obserueth, for feare of diuerse things in the *Reuelation* of Saint *Iohn*, (whereof this may worthily be one) scant any Popish Writer for many yeares together, durst aduenture to comment any thing vpon the *Apocalyps*, vntill our *Rhemistes* being desirous to shame the Pope, and themselves,

D

n *In Prefat.*
Super Apocal.

o In Argument.
Apocal & in
Apor. I. 1.

p Rom. 4. 6.

selues, with all who are wise, and ad-
ventured to set pen to paper. Having
then a purpose to set forth and corrupt
the New Testament; partly by their
Translation, but most of all by their
Annotations, they could not choose
but say somewhat of the *Revelation*,
although they professe, that it is as
sparingly as may be, and as briefly;
which is not for that the Volume of
the Rhemish Testament groweth
great, as they would colour it, but for
feare least they should too much lay
open their owne weakenesse, which
while that Booke is in the Bible, will
neuer bee concealed. Howsoever
therefore, through their Volume, in
many maine matters, they bee very si-
lent where they should most speake,
as of the Question of imputed righ-
teousnesse, where the Apostle doeth
most handle it, (a fore argument of
their owne conscience distrusting
their cause, and even sinking vnder the
waight

waight of that chapter) yet here God
ouer-ruling them, to say the truth, as
hee did ⁴ Caiaphas, they interpret the
woman to be the ^r Church, flying from
the great persecution, which shall be in the
time of Antichrist. Indeed, to keepe
peace with their Lord and Master the
Pope, they will not haue this flight
to bee but in the very ending of the
world; and so they would fetch it
with a backe Racket, that the woman
should continue so in secret, but three
yeares and a halfe, which (to keepe all
vpright) they asigne to be the time
of Antichrists raigne, and then the
Iudgement must come, which is a
most fond evasion, seeing by that
meanes men liuing at the appearance
of Antichrist, should be able precise-
ly to tell when the day should be, to
wit, three yeares and a halfe after An-
tichrists entring. *But of that day and
houre knoweth no man, no not the Angells
which are in Heauen, neither the Sonne*

q Iohn II. 15.

r Apoc. 12. 6.

f Mark. 13. 32.

t Apoc. 11. 2. 3.
& 12. 6. & 13.
5. & Dan. 7. 25

himselfe, saue the Father onely. It can neuer be made good, that the time, times, and halfe a time, the two and fortie moneths, and the thousand, two hundred and sixtie dayes, are so literally to bee taken, as that they should containe exactly three ordinary yeares and a halfe. Your Romane Bishop in his declination, hath already been in the world much longer, and he is the greatest Antichrist that euer yet was manifested among men, and on whom many things in the Scripture signified, touching Antichrist, doe directly and vnauoydably light.

Set. 6.

u Math. 16. 18.

Well, this reuolt taking place, and the woman, the Church being in the wildernesse, it is not to be doubted, but here and there be diuers, which serue God aright, the very gates of Hell not being able to preuaile against them. And as these in generall wherefoeuer disperfed, doe make vp the

the vniuersall militant Church: so where any few of them, euē in the smallest number, are assembled together, they may be said to be a particular Congregation, or Church. *Where three are, saith ^w Tertullian, there is a Church, although they bee Lay persons.* It is likely, that he alludeth to that saying of our Sauour, * *Where two or three are gathered together in my Name, there am I in the middest of them.* He is with them as with members of his Church, to guide them and heare them, to blesse them, and preserue them. And that such little assemblies are not vnworthy the name of the Church, is plaine by S. Pauls words to Philemon, where he sendeth greeting, not only to Philemon, and Appias, and Archippus, but ^a *to the Church in Philemons house: for so the Rhemistes themselues translate it.* In dangerous and Apostatating times, such petty assemblies doe make vp the generall,

^w Tertullian, *ad celsit.*

x Math. 18.20

^a Phil. 2.
τῇ κατὰ οἴκου
ἐκκλησίᾳ.

b De Baptism.
contra Donatist.
c. 4. idem spiritus
(sanctus ea dimis-
sit (i. peccata)
quod datus est
omnibus sanctis,
etc.

c Apoc. 13. 16.

and they belong vnto the same mysti-
call body, although they not onely be
not knowne to their persecutors, but
many of them haue no acquaintance
with other. They haue the same
Head, the same Faith, the same Chari-
tie, the same Spirit, the same Holy Ghost
is giuen to all Saints, ioyned one to the
other in loue, whether they know each o-
ther corporally, or doe not knowe them,
saith ^b Saint Austen. The want then
of Acquaintance each with other,
may keepe the godly asunder, as well
as the rage of their persecutors; both
which are to be found in the case of
Elias. But directly to follow further
this Argument of the Ecclipse of the
Churches glorie, may it not bee
thought to be brought to a low ebbe,
when it is said of the second Beast,
That ^c he causeth all both small and great,
rich and poore, free and bond, that he should
giue them a marke in the right hand, or in
their foreheads, and that no man might
buy

buy or sell, saue bee that had the marke, or the name of the Beast, or the number of his name. And what else is signified, when so^d many are mentioned to haue commerce with the Whore of Babylon; yea,^e all Nations are reported to haue drunken of the wine of the wrath of her fornication. The ancient Fathers were not ignorant, that such times these might bee, when they so oft compared the Church to the Moone, as Saint^t Ambrose. The Moone it selfe, whereby in the Oracles of the Prophets, the countenance of the Church is figured, when at the first rising againe, shee is renewed into the ages of the Moneth, she is hidden by the darknesse of the night, and by little and little filling her hornes, or right ouer against the Sunne ending them, doth shine with the light of cleare brightness. ^gS. Austen in one place doth for diuers respects liken the church vnto the moone, and expoundeth the moone to signifie it. ^hIn another place he hath the

^d Cap. 17. 2.
& 21.

^c Cap. 3. 3.

^f S. Amb. Epist.
lib. 5. 31.

^g S. Aug. in
Psal. 103.

^h Serm. 134. de
Tempore.

the Sun is *Christ*, the Moon the *Church*, which as one the one side it doth intimate vnto vs, that the Moone hath no light but from the Sun; and the *Church* no light nor beauty, but from God: so on the other side it doth most liuely put vs in mind, that as the Moon continueth at the same stay, but increaseth and decreaseth, waxeth and waneth, is ecclipsed by the interposition of the earth between her selfe and the Sunne, and sometimes in the change cannot be seene, although it is neuer to be doubted but there is a Moon: so the church of *Christ*, whilest this troublesome world doth last, is now glorious, then shadowed; in one age in beauty, in an other age kept vnder; vnder some Princes in peace, vnder others in persecution; yea, sometimes so pressed with the extremity of the malicious, as that she is glad to remaine retyred into secret places, & not to appeare openly to the malignant, albeit shee neuer is nor
can

can be extinguished, but hath a continuall being. Vnto which it may be added, that since faith doth much consist of *things which are not seene*; and we beleue the holy Catholike church as an Article of our faith, it may follow, that it need not euer be eminently visible, and apparantly sensible vnto vs.

i Hebr. 11. 1.

For the better exemplification of this verity, it may be remembred what hauock was made by the Heathen Roman Emperors, and their deputies, against the flock of *Christ*, in the ten first persecutions: that in the *Roman* dominion, there was scant any to be heard of, who professed Christianity, but he was soone cut off by the sword, or otherwise. Did they in those times suffer any potent visibilitie of true Professors, or whē they once knew where they were, did they not forthwith labour to extirpate them? But in the dayes of *Constantine*, when the *Arrian*

Set. 7.

E

Heresie

k Hiero aduersus
Luciferi. 1101.

l Theod. Histor.
Ecclesi. 2. 16.

Heretic had once gotten the head, where in the world did there appeare any sensible Congregation, maintaining the Orthodox beliefe? Hieroms testimony of those dayes was, k The whole world did sigh, and wondred that it selfe was Arrian. The words are but few, but they are to the purpose. So said Saint Gregorius Presbyter, writing the life of Gregory Nazianzen, The Sect of the Arrians had almost possessed all the coasts of the world, the power and impietie of the Emperour ministring vnto it. The words of Constantius himselfe in l Theodoret, do giue testimony vnto this. Neither doth Liberius the Roman Bishop say ought to the contrary. The speeches of the Arrian Emperour against him and Athanasius are these; The whole world doth thinke that this is well. The whole world hath giuen sentence of his impietie. Thou alone dost embrace the friendship of that wicked man. And a little before that: Doeth so great a part of the world

world reside in thee *Liberius*, that thou alone doest dare to come in ayd to that wicked man, and disturbe the peace of the vniuersall world? Whereunto *Liberius* did not take exception, saying, that the visible Church stood for him, and *Athanasius*, but rather giueth another reason, to make good his being alone; Be it that I am alone; notwithstanding for that the cause of the faith is not the worse: for a great while agoe, there were three onely found, who would resist the Kings commandement. Heere the Church for any external shew, was low brought: for if any body held it vp, it was *Athanasius*, who then played least in sight, and durst not appeare. For this *Liberius*, who did for a time second him, did afterward shrink. He went at first into banishment in defence of the truth: but after that, he was solicited, and laid at by *Fontunatianus*, that he relented and condescended to subscribe to the *Arrian* heresie, as ^m *Hierom*

m In Catalog.
Scriptor. Eccles.

n Bellar. de
Pont. Rom. 4. 9.

o Apoc. 12. 6.

witnesseth, who liued in that age, and was long conuersant in Rome, and therefore could better report what was the issue of *Liberius* his constancie, then some others who doe relate it otherwise. What can be said for him, *Bellarmino* hath: but yet inforced by the euident testimony of *Athanasius*, *Hillary*, and *Hierome*, he confesseth so much as I haue here set down, but couer it he would, that he only consented to the externall act of subscribing, but remained in heart *Othodox*. Why should it then bee a maruell, if in processe of time, *Antichrist* growing to greater strength, the Church should bee in couert? It is no more then often fell out vnder the Iewish Synagogue, & hath bin exemplified to haue been since among the Christians, and was so euidently foretold before. In so much that by the example of the^a woman, it can not bee the true Church, vnlesse it should be hidden in the wildernesse.

Which

Which while our Popish teachers deny to agree to their Romish Church, but professe that it hath euer been in sight, they themselues doe by a consequent proclaime, that they are not the pure and vndefiled flying woman, but another painted harlot and strumpet. The true Church is for a time out of sight in the wildernes; but so say they, was their Church neuer: and therefore will they, nill they, their Church is not the true Church.

And here, to the end that the slaunders calumniation of our aduersaries may the more be manifested to all those, who wil not wilfully close their eyes against truth, I will a little shew the vanity, & yet maliciousnes of their obiection, when they say there was neuer any of our faith before the daies of *P. Luther*, who in the year 1517, began for his part to display the kingdom of *Antichrist*. Where, I pray the Reader to consider, that the most part

Seet. 8.

p. *camp. Ref. 10.*
quint. *Euange-*
ly *Professores.*

of those whom I shall cite, are Popish Writers, and no way partially affected towards vs. We say then, that *Martine Luther* was not the first brocher of those points which he taught again^t *papistry*; but as he did originally deduce them from the Scriptures, & out of the works of the ancient Fathers; so he did derine them also hereditarily from other, who immediatly before him had taught the same doctrine, & left it both in books, & the hearts of men recommended vnto him; as principal parties herein I name *Iohn Hus*, & *Hierome of Prage*, and all such as were their scholars, in or about *Bohemia*; who before *Luthers* time oppugned the beliefe of the church of *Rome*, & their profession was not extinguished vntill his dayes, howsoever it before had bin mainly assaulted. If we could learne this no where els, yet ^p *Fr. Guicciardine*, an *Italian*, & *Florentin Historiographer*, would informe vs of it, who writing of the
 yeare

yeare 1520, saith plainly, that *Luther* did set abroad the *Heresies* (as he tearmeth them) of the *Bohemians*; and hee nameth there *Hus* and *Hierome* as former diuulgers of the same: and *Petrus Mestias* a Spaniard therein agreeth with him, who mentioning the opinions of *Hus* and the *Bohemians*, saith, they were the seed of those errours, which were afterward in *Germany*, aluding to the doctrine of *Luther*. There is no man whose testimony in this behalfe may be of more worth then *Iob. Cocbleus*; First, because he wrote a large story of purpose concerning the *Hussites*, & therfore by his long search, reading, and writing, in that argument may be perfumed to know as much as any. Secondly, because it may be well imagined, that he would fain nothing to do *Luther* good, in as much as he also wrote a volume purposely against that worthy seruant of *God*, intending to rip vp his whole life from yeare to yeare,

*1 In vita VVen
ceslai.*

*Histor. Cocbleus
de Hussitis.*

*Histor. de actis
& scriptis Mar.
Luther.*

yeare, and to censure all his works; yet this enemy of his, in the Story of the *Huſſites*, doth plentifully ſatisfie vs about the matter now in queſtion. One where he telleth vs, that *Hus* did ſlay ſoules for an hundred yeares together; neither yet doth he ceaſe, to ſlay them by the ſecond death. Within an hundred yeares after him came in *Luther*, according as the ſaid *Iohn Hus* did^a prophecie not long before his death. And when it is added, that yet he doth not ceaſe to ſlay; it is manifeſt, that his Doctrine remained till the dayes of *Coebleus*.^b In another place he relateth, that *Luther* did ſtirre vp ſeditions in *Germanie*, by the Books of the *Huſſites*. Afterward he calleth thoſe, who were in *Germany* in his time, *New^e Huſſites*. And againe, *Hus* did ſo rent the vnitie of the Church, that vnto this day there remaineth a pitiful diuiſion in *Bohemia*. He proceedeth in the ſame matter elſewhere, ſaying, That the people of *Germanie* are now by

Luther

L. 1.

^a *Iohannes Fox,*
in *Hiſt. Eccleſ.*

^b *Coebleus*, l. 1.

^c *Ibidem.*

L. 3.

Luther partakers of the Heresies of Hus, and Hierome. One sort of the followers of this Iohn Hus, did call themselves Thaborites; and these were they, who most dissented of all from the Doctrine of Rome. Of these he speaketh thus: "Vnto this day remaineth the Sect of the Thaborites, in many places of Bohemia, and Moravia, vnder the name of Picards and Waldenses. Lastly, the same^f Cochleus, in the year 1534. doth wish that hee may see the remainders or leavings of the Husites to returne to the Church, and the Germanes to cast out all new Sectes. VVhat can be more euident, then that the Doctrine of Iohn Hus was sensibly and apparantly continued somewhere, euen till the dayes of Martin Luther? Vnto which may be added, that whereas Luther began to shew himselfe but in the year 1517, that very yeere, was ended the Councell of Laterane held at Rome, and finished by Pope Leo

c Coch. lib. 8.

f L. 12.

g Centur. 16.
l. 1. 20.

the tenth. And there consultation was had of *reforming the manners of the Church, and of recalling the Bohemians to the unity of the Church of Rome.*

Self. 9.

And as these Testimonies doe conuince, that the Christian Confession of *Hus* was not extinguished at the comming of *Martin Luther*: so may there be good reason assigned, why it did so long continue, in as much as it was imbraced by many, and earnestly maintained euen vnto the death.

h Cocleus 1.1.

When *Hus* began first to preach, the people which vsed^h handy craftes did with great desire heare his sermons, & did read the scriptures, being turned by him into their mother tongue, so that they could dispute with the Priestes; which the very women were able to doe; yea, and one woman did make a Booke. Not long after three of the schollers of this Preacher did affirme, that the Pope the liuing was *Antichrist*; who had proclaimed a *Croisado* against

m ibidem.

a Chri

a Christian King; that was *Ladislaus*, King of *Naples*, then infesting the lands of the Church of *Rome*. These three persons were martyred for this speech, and tooke their death patiently. In small proceſſe of time, this Doctrine ſo multiplied, that as *Onuphrius* hath, the Councell of *Conſtance* was called principally for two things; the one was againſt the *Huſſites*, the other to take away the Schiſme between the Popes. Theſe of liklihood grew great, that now a generall Councell was called againſt them. Neither did the people only agree in faith with *Iohn Huſ*, but the Nobles of *Bohemia* ſtood apparently for him; in ſo much that they ſent two ſeverall and ſolemne ſuppliations to the Councell of *Conſtance* in his behalfe. And when theſe their requests were neglected, and *Iohn Huſ*, and *Hierom* of *Prage* (contrary to the Emperors ſafe conduct given to the former of them) were burnt, the No-

a In Tabula
Concilii ante
Plaina Hiſt.

o John Fox, in
Concil Constant.
Hiſtor.

p Cechl. l. 4.

bles of *Bohemia* did mightily mur-
mure against the Fathers of the Coun-
cell; in so much that *Sigismund* the
Emperour, to giue them satisfaction
on his behalfe, did write vnto them,
excusing himselfe touching the death
of these men, and laying the fault vp-
on the Councell. But this gaue not
contentment vnto the *Bohemians*, now
robbed of their principall Pastor, but
being mooued at the perfidioufnesse
of those at *Constance*, they assembled
themselues together, to the number
of thirtie thousand; and in the fields
vpon three hundred Tables erected
for that purpose, they receiued the Eu-
charist in both kindes. Afterward,
they rushing into the Churches and
Monasteries, did breake downe the
Images there. It was not long af-
ter, but that vnder ^a *Iohannes Zisca*, a
Noble and victorious Warriour, these
Husites grew to bee of Souldiers for-
tie thousand in one armie, who got
into

Ibidem.

*Zisca ad locum
quem crucis ef-
pellant profectus
est, ibi supra qua-
draginta milia
vniuersorum ex be-
re: icu conuenere.
q Cochleus l. 5.
et Petrus Mef-
sas in Sigis-
mundo.*

into their hands the Castle of *Prage*,
the chiefe Citie of *Bohemia*. Then
not long after did Pope *Martin* the fift
publish a *Croysado* against these,
whom hee called *Heretiques*, pro-
mising remission of their sinnes to
such as could destroy them. Notwith-
standing, these hated persons did still
prosper, getting many Victories vn-
der *Procopius*, and other Captaines,
but especially vnder *Zisca*, who was
of that dexteritie, and felicitie in his
Warres, as that *Cochleus* almost ama-
zed at his strange successe, sayeth, *That*
scant any Historie of the Greekes, or He-
brewes, or Latines doeth mention such a
Generall as Zisca was. Hee built a
new Citie, as a refuge for his men,
and called it *Thabor*, whereof diuers
embracing the Doctrine of *Hus*,
were afterward called *Thaborites*. A
second time did Pope *Martine* pro-
claime a *Croysado* against them, graun-
ting remission of sinnes to all who

r L. 5. vix villa
Gracorum, He-
breorum, aut
Latinorum Histo-
ria salem refiri
ducem qualis
Zisca fuit.

f L. 6.

*ibid. quā pu-
casset quadragin-
ta millia equi-
tū Germanica
nationis tam le-
uiter compelli
posse &c. nolo
hic temere iudi-
care sciens iudi-
cia Dei esse oc-
ulta, &c.*

*in Tabul. ante
Platin.*

x Sess. 13.

y Lib. 4. Chronoz.

did either fight, or contribute money
against them. Vpon which, there
were at one time fortie thousand
Germane Horse-men gathered to de-
stroy them: but such was the terror
of their name, that vpon the approa-
ching to them, the Horsemen of their
owne accord turned their backes and
fled. The Popish Authour saith, that
there was in this some secret Iudge-
ment of God, but hee thinketh the
cause of their ill successe, was, that
they had Bishops and Priests to their
Leaders and Captaines. By this time
came on the Councell of *Basil*, which
as *Onuphrius* saith, was held against
the *Hussites*. This sheweth that there
were many, which may also appeare,
in that the Fathers at *Basil*, did by an
Indulgence graunt to the *Bohemians*
this dispensation, That contrary to the
Act of the Councell of *Constance*, they
might receiue the *Eucharist* both in
Bread and Wine. *Genebrard*, who
was

was euer a true seruant to the Pope, confesseth so much: but addeth with-
all, that the Cup was permitted vnto
them, because that alwaies before had
beene their custome so to communi-
cate: yet saith he, all was on that con-
dition, *That they should not finde fault
with the contrary vse, nor seuer themselues
from the Catholique Church in other Rites
and Doctrines.* y Cochleus nameth no
such condition. Nay, to shew that sim-
ply and directly it was yeelded vnto
them, hee reporteth, that the Legates
of the Councell of Basil, did thus ex-
pound that which was concluded in
the Bohemians behalfe. *The^r Councell
doeth permit the Eucharist vnder both
kinds; not tollerating it onely as a thing
euill, as to the Iewes was permitted a Bill
of Dinorce; but so, that by the authoritie
of Christ and his Church, it is lawfull and
profitable to the worthy Receiuers. Where
is it likely, that vnlesse the Bohemians
now after Husses death had beene a
strong*

y L.7.

z L.8.

a *Ibidem.*

Histor. Bohem.
c. 35. & 50.
ap. 130.

strong partie, the Antichristian rabble would haue yeelded to their importunitie, so directly against the Canon of the next precedent Councell? Indeed the^r Emperour *Sigismund* did afterward take a course to lessen their number, when he sent many of them into *Hungaria* against the *Turkes*, that there they might either conquering winne to him victories, or being conquered themselues, so be destroyed and perish. He who list to see more concerning the multitude of these Professors, let him but looke on diuers places in the workes of *Æneas Sylvius*, who was afterward Pope, by the name of *Pius* the second, and hee shall finde him reporting of his owne knowledge, as traouailing himselfe into *Bohemia*, that they were many, and very earnest also in their Religion.

If heere it should beereplied, that these perhaps were base people, and of the vulgar, who thus followed *Iohn*

Hus

Hus

Hus; but men of learning and know-
ledge, or persons of authoritie, they
had none to ioyne with them; the
course of the Story will easily cleare
the same, and shew that they had both
learned Pastors, and great Magistrates,
who beleueed as they beleueed, and
stood wholly with them. Of what
literature *Hus* himsele was, is euidnt
by his workes yet remaining, and by
his personall withstanding the whole
Councell of *Constance*. And what lear-
ning, what eloquence, what memory,
all admirable were in *Hierom of Prage*,
as also with what singular patience
he tooke his death, is most significant-
ly deliuered in an Epistle of *Poggius*,
who as an eye witnes beheld him, and
seemed to be much affected with the
singular parts of the man. Which no-
ble testimony of that worthy *Poggius*,
is acknowledged by *Cochleus*. Whilst
these two liued, there were diuers
e Priests, and f Preachers, which agreed

G

in

c *Ad Leonardu
Aretinum.*

d *Mortē alacri
vultu ut ait
Poggius, non solum
perpeti, sed etiam
appetuisse visus
est. Coch. lib. 3.*

e *L. 2.*

f *L. 1.*

g L. 4. Natli e-
piscopum Archi-
episcopi Pragen-
sis Suffraganeū
ordinauerunt per
eum clericos, &c

h Coch. lib. 5.
Concil. Pragens.
Hussitarum ita
incipit, In nomi-
ne Dom. Amen.
Incipit sancta
Synodus biblica
& rite celebrata
anno 1421. sub
Conrad. &c.
Conradus Ar-
chiep. Pragensis
cum Zisca &
Hussitis scribit
ad principē, &c.

i Ibidem.

in their doctrine; and in their Sermons reproued the Popish Clergy for their *Simony, keeping of Concubines, auarice, ryot, and Secular-like pride.* But after the death of those two famous seruants of God, their g followers got to them a Bishop, who was a Suffragane to the Archbishop of Prage, and by him they put into holy Orders, as many Clerkes as they would. Which the Archbishop tooke so ill, that he suspended his Suffragan. But it was not long after, that ^b *Conradus* the Archbishop himselfe became a *Hussite* also, as the Authour calleth him. Vnder this *Conradus*, as President of the assembly, these *Hussites* held a Councell at *Prage*, in the yeare 1421, and there they compiled a Confession of their faith. This cause did the said Archbishop, and many Barons of *Bohemia*, afterward stiffely maintaine, & complained against the Emperor *Sigismund*, for offering wrong to those of their Religion. ⁱ *Alexander* also

also the Duke of *Lituania*, did giue these *Husites* ayd, which moued Pope *Martin* the fifth to write vnto him in this sort: *Know*, that if thou couldest not giue thy faith to *Heretikes*, which are the violaters of the holy faith, and that thou doest sinne deadly if thou shalt keepe it, because there cannot be any fellowship of a *Beleener* with an *Infidell*. Thus did the vertuous Pope write. & In proceffe of time there grew a parley betweene *Sigismund* the Emperour, and the *Bohemians*. There among the *Compacts*, this was one, That the Bishop should promote to holy Orders the *Bohemians*, euen the *Husites*, which were of the *Vniuersitie* of *Prage*. And they might well deserue to be reputed *Vniuersity* men: for *Cocbleus* himselfe witnesseth, that the *Priests* of the *Thaborites* were skilled in arguing, and exercised in the holy *Scripture*. ¹ *Kakizana*, one of them did vndertake to dispute with *Capistranus*, a great and learned *Papist*. By that

k L. 8. Scholare
die casti Pragen.
verig tam sub
una quam sub v
traq. communi-
can es specie bo-
hilitate &c. pra-
supposita ad sa-
cro ordine: pro-
moucantur &
ordinantur.

I L. 10.

m L. 11.

n L. 2. Georgius
Girziko de Cun-
stata Podiebrat
quem Aeneas
Poggiabratinum
vocare solebat,
vnicus est in Re-
gem Bohemie,
Et c. post, si una
desisset labe
Hussitica secta,
in ei optimo re-
ger haud imme-
ritò conuenire
rari possit.

time that the yeare 1453. was come,
Aeneas Syluius doth complaine, that
the kingdom of Bohemia was whol-
ly governed by Heretikes. Now all the
Nobilitie, all the Comminaltie is subiect
to an Heretike. That was one George
of Cyrziko, Gouvernour of the king-
dome of Bohemia, vnder King Ladi-
slaus. But when Ladislaus was dead,
this George himselfe was by the No-
bles, and people chosen King of that
Countrey: And continuing the an-
cient profession of his Religion, a-
bout the yeare 1458. those of Vra-
tislauiia and Silesia doe refuse to obey
him, as being an Heretike. Notwith-
standing Pope Pius the second then
intending warres against the Turke,
did by all meanes perswade them,
that they should yeeld obedience vn-
to him. This George, saith the Au-
thour, was borne and brought vp in the
heresie of the Hussites. Now when
Pope Pius did interpose himselfe as a
Medi-

Mediator betweene the King and his
 subiects, *George* did require of the
 Pope, that hee might keepe the Com-
 pacts agreed vpon at *Basil*, in behalfe
 of the *Bohemians*. And when *° Pius* o *Ibidem*.
 would not yeeld thereunto, the King
 calleth together the Estates of his
 kingdome, and protesteth that hee
 would liue & die in those Compacts,
 and so did also the nobles which were
Husites. This was done at *Prage* in the
 yeare 1462. This resolutenesse of his
 caused that Pope to tolerate many
 things in him. But *Paul 2*, who suc-
 ceeded in that See of *Rome*, did excom-
 municate that King, & set vp a *Croisado*
 against him. Also he gaue to *Matthias*
 the King of *Hungary*, the title of King
 of *Bohemia*. p *Apud Plat.*
° Onuphrius in the life of
Paul the 2. saith, that the Pope did ex-
 communicate him, and depriue him
 of his kingdome. Indeed for seuen
 yeares this *George & Matthias* did war
 for it, and *Matthias* got from him *Mo-*

raha, and *Silesia*, & a good part of the kingdom of *Bohemia*: *Vratislawia* also, and some other Prouinces and Cities did put themselues in subiection to *Mathias*. Yet did not *George* deale hardly with the Papistes which were in *Prage*, but in his greatest extremity did vse both the aduise and aid of many Nobles of the popish belief. At length, after the continuance of warre for seuen yeares, *Mathias* concludeth a peace with king *George*, both against the wil of the Pope, and the Emperour. And then this King was content to aske of the Pope an absolution from the Excommunication, some Princes being mediators for him in that respect. But before the Agents could returne from *Rome*, the King died, in the yeare of our Lord, 1471. By this Story it is manifest, that both noble and learned of high account, were of that Christian Beliefe which *Iohn Hus* taught, and were contented to aduenture al things which

q Cochl. l. 1. 2.

which they had in the world for the maintenance of the same.

Perhaps here it may bee asked; but how shal we know that *Iohn Hus* and his followers did imbrace that Religion which is now professed in *England*? We find in *Æneas Syluius*, some opinions of theirs, which peradventure will scant be reputed currant among all *English* Protestants. Hee rehearseth these foure of theirs: ^m That they would receiue the Sacraments in both kinds; that ciuill dominion is inhibited to Clergie men; that Preaching of the Word was permitted to al men; that publik crimes are in no sort to be tolerated. I answer, that truth it is, that hee there mentioneth onely those; and whether he relateth them truly or no, it maybe doubted, as anon I shall shew, by laying open the custom of the enemies of the Gospell, in misreporting their doctrine. But ⁿ elsewhere he deliuereth other opinions of theirs, as against the Supremacy of the

Sect. II.

m Hist. Bohem.
650.

n Ep. 130.

o Coch. Hist.
lib. 1.

p L. 2.

q L. 3.

r L. 4.

the Pope against Purgatory, against Inuocation of Saints, and such like matters. If we returne to *Cocbleus*, who was best acquainted with their matters, we shal find much more. As thus, *Hus* translated all the Books of Canonickall Scripture into the *Bohemian* tongue, and the people did most diligently read them. They would haue the holy Scriptures to be the onely Iudge in Controuersies. They held, that all Bishops and Priestes are the Successors of the Apostles; that, not the Pope, but Christ is the head of the Church, neither are the Cardinals the body, but all that beleene in Christ; that, that the Pope is not a member of the Church, but of the Deuill, and his Synagogue; that one Pope was a woman: yea, *Hus* did preach, that the Pope is an abomination, and Antichrist. Also he calleth the^p generall Councell at *Constance*, The Synagogue of Sathan. Another of his articles was, ^q The Pope is the Beast in the Apocalyps. His Schollers after his death, ^r brake downe the Images

Images in Churches and Monasteries :
 yea, ¹ *Zisca* did cast down all the churches, which were dedicated to the virgin *Mary*, or to any Saint; as if it were lawfull onely to build a Church to Almighty God. In his time the professors began to be distinguished in two companies; the one of the did not so much dissent from the Pope as the other: Those which in fewer matters differed from the Bishop of *Rome*, retained still the name of *Hussites*; they which disagreed in more, were called *Thaborites*, of *Thabor*, the citie which *Zisca* built for them. And these were the greater number, and the stronger. There is in *Cochleus*. a confession of faith made by one *Iohann. Pezibram*, a *Bohemian*, who was but a *Hussite*, and not well affected to the *Thaborites*, because he accounted them as a kinde of *Precisians*, or *Puritans* in comparison of himselfe; yet this more mild man doth wish and beg of God, to see a reformation of the Church,

H

that

f. l. s. *Zisca* uno impetu insignes basilicas, & ampla monasteria que in honorem beate *Mariae*, &c. dedicata erant, disiecit tanquam non sit fas alteri, quam soli Deo basilicas, aut templa consecrare.

Artic. 57.

that there might be redressed Symonies throughout all the world, most detestable, most wicked, setting to sale of al Sacraments, most insatiable auarice, most impudent fornications, most putrified vncleanesses, rottennesses most abominable, Concubines keeping most polluted, manners most dissolute, most corrupt gestures and behaviors, harlotry euery where too too much multiplied in the Clergy, wherewith alas the whole world lieth corruptly filthy. Also the Lucifer-like pride of the Clergie is exalted aboue God, their dainty & daily banquets, their abundant riches, and rich abundance, their disquietnes most litigious being the chiefe root of the quarels of the world, their curiositie most vaine, their most vnseemely pompe of apparell, their conuersation most Secular-like, their most open transgression of all the Commandements of God, their most remisse care of soules, their most negligent regard of the word of God. This he saith for himselfe: but concerning the Thaborites, who indeed came neerer to the purity
of

of the Gospel, he witnesseth of them, that they held, "that materiall bread doth remaine in the Sacrament; that the Saints now triumphant are not to be called upon; that there is no purgatory; that no suffrages or prayers are to be made for the dead. Also they allow not of the holy dayes almost of all the Saints, nor of Eue or Vigils that goe before them; nor the consecrations of visible things, as salt, oyle, holy water, Bels, and such like. They haue a schismaticall celebration of their Masses, that is, a seuerall sort of Church-seruice, and refuse the most celebrious seruice of the Church, and the rites and administrations of almost all the Sacraments. Let our Papists now speak, whether they & we do not agree in the same doctrine altogether. For I doubt not but they who had receiued so much grace frō God, as to see al these things, were also partakers of farther knowledg in the misteries of saluatiō.

While I haue spokē thus largely concerning these good Christians in *Bohe-*

Sett. 12.

Anno 1517.

a Responsal
Doctorem
August.b Waldensium
confessio in fasci-
culorum expe-
dit. & fugiend.

mia, let not any man imagin that *Christs* faithfull flocke was restrained within the compasse of that countrey, so that godly men were else no where to be found. For certaine it is, that betweene the times of *Io. Hus*, who was burnt in the yeare 1415, and the first standing vp of *M. Luther*, were very many other who in that darknes did see what belonged vnto the light of the Gospel. Among these may be reckoned as very memorable the *Waldenses*, who about the yeare 1508, do make an^a answer in defence of themselues; and therein as they testifie that then they had Priests of their owne: so they speake against *Purgatory*, and most openly against *Transubstantiation*. The same touching *Transubstantiation* they doe in a Confession of^b theirs, where also they impugn *Adoration of the Eucharist*. There also they name the Prelates *unsauory Salt*, and auouch that the execrable naughtinesse, which was in them by the instinct

instinct of the Deuill, did driue them away from the Sea of Rome. For the Papists in their Sermons did call one another *Schismatics, Hereticks, Sacrilegious false Prophets, rauening VVolves, the Beast and Whore in the Reuelation*, of these there were many in one part of France, who time out of mind had refused to beare the yoke of the Pope, and therefore in the dayes of *Frauncis* I. king of France, by a bloudy decree of that King, but by the execution of one *Minerius* a most cruell person; *Mérindol & Cabriers*, with some other villages about them, were sacked and destroyed, men, women, & children, being slaine; yea, diuers of them being stripped starke naked first, and then murdered, and fortie poore women being burned in a Barne. I may adde vnto these many worthy men here & there dispersed, whereof all cryed out against the Church of Rome, and desired a reformation, and many of them

c. Seiden, 7. 16.

d *Lucas Ofsan-
der, lib. 1. c. 8.*

e *Oratio ad Le-
onem decimum.*

f *Calamitatum.*

apprehended, and deliuered to other
the true meanes of Iustification, which
is the nearest point of saluation. The
Author of the 16 Century nameth a-
bout the yeare 1500, and somewhat
after (but yet before Luther) Baptista
Mantuanus, & Franciscus Picus, Earle of
Mirandula, both which much inueigh-
ed agaiust the Clergy and their whole
practise. Also one Doctor Keiserspergius;
another called John: Hilton; a third na-
med Doctor Andreas Proles, and Sauano-
rola, all groning vnder the burthen of
those times. The Oration of Picus in
the Coucel of Lateran is extant; where
besides his most bitter taxing of the
filthy behaviour of the Clergie, he v-
seth these words: *Pietie is almost sunke
into superstition. How Mantuan doth e-
uery where pay the Romanists, may ap-
peare to those who read his workes.*
But one place of him I will name;

*Petrique domus polluta fluen-
te Marcescit Luxu, (nulla hic arcana reuelo*

Non

*Non ignota loquar, liceat vulgata, referre :
Sic Urbes populiq; serunt, ea fama per omnem
Iam vetus Europam) mores extirpat honestos :
Sanctus a, ex scurris, venerabilis ara cynædis
Seruit, honorande Diuum Ganymedibus ades.
Quid miramur opes, recidiuaq; surgere testâ?
Thuris odorati globulos & cinnama vendis
Mollis Arabs, Tyrij vestes, venalia nobis
Templa, Sacerdotes, Altaria, Sacra, Corona
Ignis, Thura, Preces, Cælum est venale Deniq;.*

Some of them I English thus.

Priests land now Iesters vile doth serue,
the Altars Bawds maintaine;
Of holy Churches of the Gods,
lewd Ganymeds make their gaine.
Why doe we wonder that their wealth,
and houses false doe rise,
Sweet Frankincense and Cinnamon
are the onely Marchandise
Of the Arabians, and but Clothes
the Tyrians vse to sell:
But with vs Churches, Altars,
Priests, yeeld money well.
Things hallowed, crowns, fire, frankincense,
the Prayers which we make;
Yea Heauen, yea God, are saleable,
if money wee may take.

The opinions of *Sauanorola* against
Popery are many, and for them (how-
soeuer

Gucciard. lib. 3.

h In Ps. 52.

i Catalog. testifi-
veritatu, lib. 19.

Sect. 13.

k Contra emen-
tiam donatione
Const.

soever it be otherwise coloured) he was burnt. In the matter of free^h Iustification he is cleare. And the same is written also ofⁱ *Trithemius*, another learned man, who liued at that time. How in England Christ had in all these times Professors of the truth, I shall haue occasion to shew anon, when I come to speake of *John Wiclese*.

In the meane while I shal not do amisse to mention some other who were between the daies of *Io. Hus*, & *M. Luther*. A special oppugner of the Papacy was the learned *Laurentius Valla*, a *Romane Patritian*, and Canon of *S. Iohn of Lateran* there. He wrote a^k Treatise of purpose against the forged donation of *Constantine*. He prouounceth of his own experience, That the Pope himselfe doth make war against peaceable people, & soweth discord between Cities & Princes. The Pope doth both thirst after mens riches, and swalloweth up his owne. He maketh gain of not only the Common wealth, but the Estate
Eccle=

o c. 4.

p c. 6.

*In Hypocritas
libellus.**Oratio ad clerū
Colonienſem.*

be read in the churches on holy dayes; ſuch
 numeroſity & variety of religious perſons
 not expedient; there are ſo many Orders of
 begging Friers, that their ſtate is burthen-
 ſome to men, hurtfull to hoſpitals, and to the
 poore; few doe now ſtudy diuinity, for the
 abuſe of the Church of Rome, who hath de-
 ſpiſed Diuines; all now turne to the law, &
 artes of gaine. He ſaith, that it was then
 a prouerbe, *The Church is come to that e-
 ſtate, that it is not worthy to be ruled, but by
 reprobates.* He hath very much more,
 and in the end concludeth, *That as
 there were 7000, who had not bowed to
 Baal: ſo it is to bee hoped there bee ſome,
 which deſire the reformation of the Church.*
 Imagine whether this Cardinall, if he
 had found company to haue ioyned
 with him, would not haue ſayd much
 more. About that time liued *Leonardus
 Aretinus*, whoſe little book againſt *Hyp-
 pocrites* is worth the reading. So is the
 oration of *Antonius Cornelius Lynnhannus*,
 laying open the lewd lubricitie of
 Priests

Priests in his dayes. So doth he detect many abuses and errours, who wrote *The ten grievances of Germany*; but those who compiled the hundred grievances of the *German* nation, doe discouer many more. Finally, he who list to see further, that God euen in those dead dayes, had diuers seruants, who by more then a glimpse did see the truth, and desired yet to be more plentifully instructed in religion, let him read the *Catologus testium veritatis*, lately set out, and there he shall find diuers, whom I haue not named.

By this time I trust it is manifest how fals a slander that of the Papists is, that before the daies of *M. Luther*, there was neuer any man of our religion. Til the time of the Councell of *Constance*, this case is cleared. And beyond that, it is as easie to shew, that *J. Hus*, & *Hierom* of *Prage* had their immediat antecessors in witnessing the faith of *Christ* For they were instructed & much helped by the

Decem grauiamina Germanie.

L. 19.

Scet. 14.

In John 24.

Hist. Bohem.
c. 35.

Hist. de Hussit.
lib. 1.

Scripti mihi
quida ex Anglia
Epistopus esse
sibi adhuc hodie
duo maxima
volumina Wic-
lefi que mole sua
videantur aqua-
ri opera beati
Augusti.

Books of Io. Wiclif an English man; and therefore saith Platina, as spectators of Wiclif, they were condemned in the Councell of Constance. Aeneas Syluius sheweth the meanes how those Bohemians came to know the doctrine of Wiclif, he saith thus, He who first raised vp the opinion of the Hussites, had them from Oxford, carying thence into Bohemia Wiclefs books de Realibus Vniuersalibus. Cochleus, who by his good will would be taken for a great defender of Popery, giueth yet a larger testimony: for he saith, That as a Bohemian brought first into Bohemia Wiclefs books de Realibus Vniuersalibus; so there was afterward one Peter Paine, a Scholler of Wiclefs, who after the death of his Master came also into Bohemia, and brought with him Wiclefs bookes, which were in quantity as great as S. Austins Works: many of these books did Hus afterward translate into their mother tongue. In plaine termes, after this the Author deliuereth it, That the Hussites & Thaborites were branches of

Wiclefe. And in the same book *Hus* did commit spiritual fornication with many strangers, with *Wiclefist the Dulcimist*, &c. And in the next he auoucheth, that *a Hus & Hierom* tooke their heresies from *Wiclef*. And once againe he termeth the Protestant *Germās* ^b new *Wiclefists*. What an opinion of this man *L. Hus* had, may be fully seen by that wish of his, wherein he praied, *c* that he might there be where the soul of *Wiclef* was. Now what *Wiclef* did teach, may be easily gathered, if by nothing else, yet by the deadly hatred which the *Romanistes* did carrie towards him. The Councell of *Constance* did define him to be an Heretike long after his death, & commanded that his bones should be taken vp & burnt. Also Pope *John 23.* in a general Councell at *Rome*, did before that time condemne him for an heretike, which the *Husites* did but laugh at: but no man had a harder conceit of him then *Cochl.* who sticketh not to affirme, that he thinketh that

L. 2. Hus fornicatus est spiritu aliter cum alienigenis plurimis cum Wicleffis cum Dulcimistis;
c. 6. L. 2.

a L. 3.

b L. 6.

c L. 2.
Miser Hus optavit animam suam fore ibi est anima Wicleff.

sess. 3.

L. 2.

f Multa grauiora
crediderim esse
Wiclefi tormē-
ta, quā fuit apud
inferos vel cele-
ratissimorum
hominum, Iudae
prodi oris Christi
& Neronis Chris-
tianorum perse-
cutoris, &c. L. 2.

Self. 8.

Respons. ad 18.
Artic. Wiclefi.
in falsis. rerum
expetend.

the torments of Wiclefe are greater in hell, then those of Iudas, or Nero. If God almighty had no better opinion of him, the man were in an ill case. But the best is, this cholerick Criticke is not the Iudge of all the world. He was angry belike, in behalfe of Transubstantiation, concerning which he citeth this article of Wiclefe: There was neuer a greater heresie, then that which putteth the Accident without a Subiect in the Eucharist. But hee might haue named more points, wherein that holy man did differ from the Church of Rome. The Councel of Constāce picketh out 45. articles of his Positions, which the learned Reader may find there. Yet doubtles many of them are falsly reported, which is a matter common with enemies of the truth, to peruert & misconster, that so they may more freely defame. There was one Wilb. Wideford, who tooke on him to answer 18. articles said to bee Wiclefs, whence a man may gather some of his doctrine. But that all things there said against him

were not true, may wel be obserud out of the same answere, declaring that he had many things concerning *Wiclef*; but only by a a fame and report, and that is not the most certaine relater. What positions indeed he held, maybe seen in *M. Fox*, reporting his life and actions, as also in *Catalogo testium veritatis*. And those who be not learned, may esteem of the by the doctrine of *Io Hus* before rehearsed, who by the testimony of the Papists themselues, as I haue shewed, maintained the opinions of *Wiclef*.

Now that this worthy Champion & Preacher of the Gospel of *Iesus Christ* went not alone, but had many *English* men and women, who in his life time, & after his death beleeued as he beleeued, and professed as he professed, is in the next place to be shewed. Among the chiefe of his fautours, were *Iohn of Gant*, (as *Parsons* the Iesuite confesseth) and Lord *Henry Percy*; the one of them Duke of *Lancaster*, the other Marshall of

a In fine Ar-
tic. 10.
Virg. Aenead.

L. 18.

Seet. 15.

Apolog. Hierarc.
c. 1.

*Ex Regist. G.
Courtney.*

Ad Cancell. Ox.

*Ad Archiepisc.
Cant. & Cancell.
Ox.*

*Anno 5. Rich.
2. 605.*

of England. M. Fox citeth out a Register of the Archb. of Canterbury, a Mandate that the Conclusions of *Wiclese* were preached in diuers and sundry places of the Archbishops Prouince, generally, commonly, and publikely. The same also is manifested by a letter of the Archbishop to the Bishop of *Lodon*; and in a Monition directed to *Oxford*, where it is said, that certain Conclusions hereticall and erroneous were generally and commonly preached and published in diuers places of the Prouince of Canterbury. There be extant also Letters of king *Richard 2.* directly signifying so much. But there is nothing which may more amply testifie the spreading of his doctrine, then an Act of Parliament in the beginning almost of that young Kings dayes, where it is related, that there were diuers Preaching dayly, not onely in Churches and Church-yardes, but also in markets, faires, & other open places, where as great congregation of people is, diuers Sermons containing heresies, and notorious errors.

This

This putteth me in minde of a written book which once I saw, being a Chronicle compiled by a Monk of *Leicester Abby*; who, writing of the time of the said King, reporteth at large, that the people in faires and markets, and riding by the way, and almost euery where, would talke of the Scripture, and reprove the customes of that time, as also the Priests; to the exceeding great trouble and offence of the Clergie. This they might the rather do out of the Word of God, because the Scriptures were then translated into English, as may bee seene by diuerse Copies written and remaining vnto this day, supposed to be so turned by *Wicklef*. And it is very probable, that in *Leicestershire* there were many of those of whom the Monk *Leicestrensis* spake, since, at *Lutterworth* a Towne in that County, *John Wicklef* was beneficed. But the greatest part of this learned mans abode was at the first in the Vniuer-

In manu magistri Wicley.

In fine R. Ri-
chardi 3.

In Archivis
Coll. dg. Baliol.

Vid. to. Fox. in
vita Wicklef.

sitie of *Oxford*, where hee was both a Doctor and Reader in Diuinity; and therefore is to bee conceiued to haue many learned men partaking with him in his opinions. Master *Fox* saith (out of the Chronicle of *S. Albanes*), that hee had a Benefice in *Oxford*; of which he was depriued by *Simon Sudbury*, Arch-Bishop of *Canterbury*. It may bee, this was nothing else but the Mastership or chiefe Gouvernors place in *Bailioll Colledge*; which I am perswaded that hee had, since there are yet two antient Writings in the treasury of that Colledge (which I haue seene), which were made in the name of *John Wicklef*, Master of that house, and that in the daies of King *Richard the Second*. But while he liued, he had so many fauourers in that Vniuersity, as that Master *Robert Rigges* Vice-Chancellor, and the two Proctors, took part with him; as also *Nicholas Herford*, *Philip Repington* and *John Ashton*, Preachers and Batchelors of Diuinity,

Diuinity, and grew into great question for his cause : where *Repington* in the end beeing Doctor, did slippe from him. Yea, so farre was his doctrine there spred, that Pope *Gregorie* the Eleuenth, in the yeere 1378, did direct his Bull to the Vniuersity of *Oxford* against the Doctrine and Articles of that learned man, euen *Rome* it selfe ringing of his opinions in that Vniuersity. Neither did his Followers dye when he himselfe died. But long after that, Pope *Gregory* the twelfth did direct downe another Bull to *Oxford* against *Wicklef*; in which he vsed the same words which his Predecessors had, that is to say, that *Wicklef* did follow the doctrine of *Marfilius* of *Padua*, and of *Iohn* of *Gandune* of unworthy memory : Which speech is worth the marking; to shew, that this man also had his Predecessors. The Copie of this latter Bull is to bee seene in the Booke which that worthy louer of Antiquities, Master *Hare*, gaue to our

*And. Ric.
char. 2.*

Sub rege Hen. 4.

*L. 2. in liberis
Reg. Henrici 4.*

Vniuersity: where also is to bee seene in the Constitution of a Prouinciall Councell, celebrated at *Oxford*, a sharp Inquisition decreed by *Thomas Arundel* Archbishop of *Canterbury*, against all, euen the heads of Colledges and Halles, and others suspected of Lollardy and Wicleuisme. They might well suppose, that the Students of that place were entertainers of such doctrine, since about that very time a testimoniall was giuen in their Congregation house vnder seale, in fauour of *Iohn Wickles*: where these words ate among other; *God forbid, that our Prelates should haue condemned a man of such honesty for an Heretick.* And yet in the Councell of *Constance* hee was condemned for such a one, forty yeeres after that he was dead and buried: But all would not serue to extirpate his Bookes or memory out of our Vniuersity: but euen in the daies of King *Edward the Fourth*, there were new letters directed to the Gouvernors of that

ANNO 1406.
O^o H^obr. 5.
In operib. I. H^ous.

ANNO 1476.

that place, by the King himselfe, to make search for his Bookes, and to burne them. I haue in my custody a faire antient Record of that Vniuersity : which, by meanes of a good friend, I haue gained back to this place. And therein is a solemne Letter directed from the Conuocation of Doctors and Masters, to the King; testifying, that according to their Soueraigns Commandement, they had with accurate diligence searched out the Bookes and Tracts of *Wicklef* himselfe, and of *Reginald Pecock*, and had burnt them. So much adoe was it, and that in so long a space, to suppress the head whereunto *Wicklef*s doctrine was growne in the famous Vniuersity of *Oxford*.

How elsewhere in this Kingdome, hisopositions were spred, may be easily collected out of *Geffry Chancer*: who, dying about the yeere 1400, may rightly be supposed to haue liued while *Ioh. Wicklef* liued. This *Chancer*,

See. 16.

* in a Plough-
mans tale.

who wanted neither wit nor learning, did at*large paint-out the pride, lasciuious, vicious, and intolerable behavior of the Pope, Cardinals and Clergy, euen applying the name of Antichrist diuers times vnto the Roman Bishop, and saying, that There were many in those daies of the speakers minde; yea, finding fault with their faith, aswell as with their manners. The whole tale is wel worth the reading: but I will cite onely a few verses.

The Apostle.
* which Pa-
pists say, he
hath of hea-
uen gate.
* as the Pope.

Peter was neuer so great a foole,
To leaue his * Key with such a * lorell,
Or take such cursed such a toole,
He was aduised nothing well:
Itrow they haue the key of bell:
Their master is of that place Marshall:
For there they dresse him to dwell,
And with false Lucifer there to fall:
They beene as proud as Lucifer,
As angry, and as enuious:
From good faith they beene full farre,
In couetize they beene curious.

To catch cattails, as couetous
As bound, that for hunger will yall:
Ungodly and vngracious
And needily such falshood shall fool fall.

This and a hundred times as much,
he expresseth in a simple plough mans
person; as euidently inferring, that
the husbandman & meanest country
body of that time, by the reading and
hearing of the Word of God, could
tell what was right and religious, and
what otherwise; yea, and complaine
of the blindnesse, and impiety of the
Romanists in that age. But if wee
would be aduertis'd, what euen Lay-
men in those times could doe, let vs
looke into the Declarations of *Walter
Bruite*, who was in question for his
opinion, before the Bishop of *Here-
ford*, in the yeere 1393, and gaue vp a
little booke, containing those things
which he maintained. The true co-
py of that treatise is yet extant, and de-
serueth to bee read. There wee may
finde these and the like positions:

that

Ex registro E-
piscopi Hereford

that Bread remaineth in the Sacraments after Consecration; that The Pope is Antichrist; that Nothing is to be beleueed, but what may bee confirmed out of the Scriptures; that The Pope is the Idoll of desolation, sitting in the Temple of God; that Antichrist is not to come of the Tribe of Dan, neither onely to raigne three yeeres and a halfe: that The Citie Apoc. 17, is Rome; that Our Iustification is freely by faith alone; that The doctrine of the Pope differeth from that of Christ; that Miracles are no assurance of truth; that Men are not rashly to bee reputed Saints; that The Pope hath not power beyond other Bishops, neither is the Head of the Church; that Papists mistake the keys of binding & loosing; that Infants dying before Baptisme, are not therefore damned; that Auricular Confession is not prescribed in the Scripture; that The Canon Lawe is ill grounded; that The Pope deceiueth men in his pardons; that Absolution is to be sought at the hands of God onely; that The Priests vse vaine prayers

prayers in the Masses; that Exorcismes and holy water are unlawfull; that Priests doe sinne, who bargain to sing for the soules of men departed; that Religious men and women are deuourers of widowes houses; that Selling of orders and dirges is naught; that The Pope is the beast with the two hornes like the Lamb, while he challengeth the double sword; that He seeketh to bee worshipped as God; that Dux Cleri doth make up the number 666; that Worshipping of Images is idolatry; that Temporall goods may be taken from the Clergie offending. There was a great Papist, one William Wideford, whom before I mentioned, who giueth testimony to this Treatise of Bruite, whom hee calleth *Waltherus Britta* in Latine; and writing against *Wicklef*, maketh twise mention of a booke of his owne, sent to the Bishop of Hereford (*Dominum Erfordensem* he calleth him) in confutation of the booke of *Walter Bruite*.

Contra 18. articul. *Wicklef*.
In articul. 11.
& 12.

While I write these things, I cannot

Self. 17.

John

L

but

but think vpon the audacious absurdnes of an ignorāt popish Doctor, who bluseth not to vtter, that it is most manifest, that *All in England were Papists, without exception, from the first christening thereof, untill this age of King Henry the Eighth.* He is doubtles an honest man, and worthie to bee trusted on his word. It is not onely manifest, but most manifest, not that the greatest part, but all; yea, and because it shall not be scanted, *all without exception, were Papists, &c.* Were *John Wicklefs* bones burnt, because he was a Papist? And were the Bulls of the pope denounced against him for that cause? And were the Arch-bishop *Arundels* constitutions against his Followers so seuer, because they were Papists? The man is to be pitied for his simplicity. A man may know by the Lawes, Proclamations, Letters and Proceedings by the State, against some as against Hereticks, as also by the records of Bishops yet extant, and by the manifest

nifold executions and burnings afterward, that euen in that deepe time of ignorance, *England* did giue most noble testimony of Christs truth against Popery; euen so farre, as to the fiery triall. If the Christian Reader peruse the Ecclesiasticall History of Master Fox, hee shall finde, how before the Councel, *William Sawtree* a Priest was burnt, & after him *Iohn Badby*; & that because they were *Wickleuists*; or *Lollards* (as they then called them), and not because they were Papists. There are the reasons also and asseuerations of *Puruey* and *Thorpe* against Poperie, with diuers other matters. And is it not to be thought, that the Hereticks increased, when a Synod was assembled in *S. Paul's Church at London*, into the which came twelue Inquisitors, who in a former Synod were appointed to sift and scan the writings of *Wicklef*, wherein they found 246. Conclusions; all which they supposed to be heresie? But it is plaine, that in

An. 1400. sub
Reg. Hen. 4.

Sub reg. Henric.
5.

Sub. Hen. 6.

the first yeere of King *Henry* the Fifth, diuers were put to death as *Lollards*. Afterward the Lord *Cobham* was hanged, for a shew, as if hee had beene a kinde of Traytor : but hee was then also burnt as a reputed Heretick. So was one *John Claydon*, for his Conscience, consumed to ashes. Not long after the comming of *Henry* the Sixt to the Kingdome, besides diuers which were questioned and much troubled about religion, *Taylor* and *White*, two Priests, and *Houeden* a Citizen of *London*, were burnt : and some other followed afterward. Neither did the daies of King *Edward* the Fourth, and of King *Henry* the Seventh, escape without the Martyrdom of sundry English, yeelding vp their liues for Iesus Christ his sake, and for the profession of the truth : The particular Stories of whom may be found in the Author aboue-named. The Clergy of those times did beare much sway with their Princes, and left

left no meanes vsought, no stone vn-
turned, to keepe vp the dignity and
preeminence of their Romish Hie-
rarchy, and the superstitious Idolatry
which then was in vse. Now, if in the
Raigne of all these Princes, so many
were slaughtered for the testimony of
a good conscience, how many weake
brethren were there, who made not
open profession of their faith? & how
many did there lie hid, diuers of them
in probability hauing confederates,
and some of them beeing Priests, and
therefore not vnlikely to haue learning
both to confirme themselves in the
truth, and such others as heard them?
Thus haue I both in *England* and
else-where brought vp the doctrine
of the Gospell, vntill the time of *Iohn*
Wicklef, who flourished in the yeere
1371.

Heer it may please the Reader to
remember, that the iudgement (before
cited) of two Popes, was, that *Wicklef*
taught the doctrine of *Marsilius of Pa-*

sect. 18.

Wicklef

L 3

dua,

Greg. 11.

Greg. 12.

Catal. sessum
verinatis. l. 18.

Defensor pacis.

81. 11. 2

dua, &c. of Iohn of Candune. Of the later
of these there yet appeareth no monu-
ment written; but he ioined in opi-
nion with the former. But as for
Marsilius Patavinus, our Aduersaries
cannot but acknowledge him to be a
very learned man, after the measure of
the age wherein he liued, which was
in the yeere 1324. He wrote a Book
against the vsurped power of the Bi-
shop of Rome, which argument he en-
tered into, in behalfe of the Emperour
Lewes of Bauiere, who was mightily
layd at by three Popes successively.
There the Authour auoweth, as right
and iust, the supreme authoritie of
the Emperour, displaying the iniqui-
ty of the Popes vsurpation ouer Chri-
stian Princes, and generall Councils:
The book is worth the reading, to see
Whether all in times past did allow of
the Popes doctrine and proceedings;
or not: his opinions are these; 1. that
The Pope is not superiour to other Bishops,
and much lesse to the Emperour and ciuill
Magistrates;

Magistrates; 2 that Things are to be decided by the Scripture; 3 that Learned men of the Laity haue voices in Councils; 4 that The Clergie and Pope himself are to be subject to Magistrates; 5 that The Church is the whole company of the faithfull; 6 that Christ is the foundation and Head of the Church, and appointed none to be his Vicar; 7 that priests may be married; 8 that Saint Peter was neuer at Rome; 9 that The Popish Synagogue is a denne of theues; 10 that The Doctrine of the Pope is not to be followed, because it leads to euerlasting destruction. In the time of this Marsilius, lived the noble Poet Dante, who wrote also a booke against the pope, concerning the Monarchy of the Emperour: but, for taking part with Lewis Bauiere, he was condemned for an Heretike, and his book as hereticall. Then also wrote Occam directly to the same purpose: but for his labour therein, and his large reproofe of the Papacie in other points, hee was excommunicated by the Romane Bishop:

*Petrus Messias
in Ludouico.*

*Catalogue de
suum veritatem.
l. 18.*

*Ibid. ex. Hen. de
Erford.*

*Hist. Hufst. l.
2.*

*Epif. 20. et in
poesi italica.*

*In appendice ad
libros de Rom.
pontifice. c. 20.*

shop: which he so much contemned,
that hee not vnwillingly dyed vnder
that Sentence. About that time were
heer and there dispersed sundry godly
men, who saw more than the com-
mon sort touching religion; as *Hayaba-
lus* a Minorite, who frequently said
in his Sermons, that *The Church of
Rome was the whore of Babylon*, and
that the Pope and his Cardinals were
meere *Antichrists*: which proposi-
tions were held somewhat before also
by *Gerhardus* and *Dulcinus*, two lear-
ned men. This *Dulcinus* may be
thought to have many followers, since
Coebles could say, that *Iohn Hus* com-
mitted spirituall fornication with the
Wicklenists and with the *Dulcinists*.
The same opinions concerning the
Pope and Rome, did that rare man,
Franciscus Petrarcha, seeme fully to
embrace, as may appeare to any who
will reade his workes, howsoever
Cardinall Bellarmine labour to make
the world beleue otherwise, being
desirous

desirous to haue vs thinke, that Pet-
trarch spake not against the Pope, but
some abuses in the Court of Rome.
And to make it plaine, that it was not
a slight conceipt, or onely in a few, that
The Pope was Antichrist, and Rome was
Babylon, Apo. 17. God sturd vp yet more
in that age, who proclaimed the same
matter; as, Petrus Iohannes Biraensis,
or Piranensis, who was a Minorite;
and for teaching so, was digged vp af-
ter that he was dead; and his body, af-
ter the Sentence of Clement the Sixt,
was burnt. A few yecres after him,
did Iohannes de Rupt-scissa, a Monk,
teach the same doctrine; which, as
euery man may ghesse, doth ruinate
the Papacy in euery respect. Iohannes
Gerson came not so farre, but saw in
his age many horrible abuses of the
Church of Rome, and in his writing
spake liberally of it. And it did bite
deepe, when hee disputed, that the
Pope might bee taken away safely
from the Church, and yet no danger
M follow

Genebrard,
Chron. l. 4.
Anno 1327.

Catal. testium
verisatis. l. 18.

Academ. Ies.
Christi. Clas. 15

De auferibilitate
Papae ab ec-
clesia.

follow of it. But let vs now goe a little higher.

Señ: 19.

I mentioned before, how *Cochleus* saith, that *John Hus* took his doctrine from the Wickleuists and the Dulcinists. Heare, I pray you, what he saith: *Hus did commit spirituall fornication with many aliens; with the Wickleuists, the Dulcinists, with the Leonists, the Waldenses, the Albingenses, and other of that sort, enemies of the Church of Rome.* These Leonists or poor-men of Lyons, and Waldenses, and Albingenses, were the same men, but diuersly, on diuers occasions, tearmed by the Roman Synagogue which hated them. Their opinion then did *Hus* maintain. *Aneas Sylvius* doth also witnesse the same; affirming, that the *Hussites* did embrace the opinions of the Waldenses. There you may see, that their doctrine was against the Primacy of the Pope, Purgatory, and such like matters. *Genebrard*, who saith, that these Waldenses began, Anno 1170. or, as some other will,

Hist. Bohem. c.

35.

Chron. l. 4.

will, 1218. rehearseth out of Syluius these opinions of theirs; that Prayers for the dead, and Purgatory fire, are an invention of the Priests conetousnesse; that Holy Images are to be defaced; that Confirmation and Extreme Vnction are no Sacraments; that Auricular Confession is a trifling thing. Hee who list, may see a great many more of their positions agreeing with the doctrine which we teach: which may well also be gathered from the Iesuites themselves. For, that is the cause that Bellarmine ioyneth these together as Hereticks; the Berengarians, the Petrobrusians, the Waldenses, the Albingenses, the Wickleuists, the Hussites, the Lutherans, &c. And Lewes Richcome, another of that Society, in his defence of the Masse against the Lord Plessis, saith, that The Ministers, for the confirming of their figuratiue sense in *This is my body*, haue none for their Doctors, for their Antients, for their Fathers, but Berengarius, Zuinglius, Caluin, Carolaſtadius, Wicklef,

*Caral. testium
veritatis. l. 15.
In Praefat. ge-
neral. Contro-
uers.*

L. i. c. 19.

Hist. l. 12.

L. 9.

les, the Albingenses, the Waldenses. These Waldenses then and Albingenses are ours, by the confession of our Aduersaries; and of these long agoe there were no small company. For, as *Du Haillan*, in the life of *Philip the Third, King of France*, speaketh, being driuen from *Lyons in France*, they withdrew themselues into *Lombardy*: where they so multiplied, that their doctrine began to spread through *Italy*, and came as farre as *Sicily*. As the same Author writeth, *Philippus Augustus* came to his Kingdome, Anno 1180. which is now more then foure hundred yeeres since: and in his time it was, that the Albingenses did so increase in *France*, that the Pope and Princes adioyning were afraid of their number. Hee who readeth the Story of them, shall see that they are reported to haue held many grosse, wicked, and absurd opinions mingled with their true Doctrine. But *Du Haillan* the best and iudicious Chroni-
cler

cler of *France*, and no partiall witnesse in our behalfe (since his profession touching Religion, was such, that hee was imployed to write that Story by King *Henry* the third), had not so little wit, but that he perceiued those imputations to bee laid on them in odium, and of purpose to procure their defamation. See how wisely hee speaketh truth and his conscience; and yet so coucheth it, that his fellowes might not bee iustly offended at his words.

Although, saith hee, *these Albingenses* had euill opinions, yet so it is, that these did not stir up the hate of the Pope and of great Princes against them so much, as their liberty of speech did, wherewith they used to blame the vices and dissolutenesse of the said Princes and of the Clergie, yea, to tax the vices and actions of the Popes. This was the principall point which brought them into vniuersall hatred, and which charged them with more euil opinions then they had. Now first, that they were not men infamous, either for

L. 10.

ibid.

their vile opinions or filthy conuerſation; and ſecondly, that they were not onely baſe and poore people, it is euident by this, that ſo many noble and worthy men took part with them, yea, to the aduenturing of their liues in their company, and for their behalfe; as the Counts or Earles of Tholouſe, of Coninges, of Bigorr, of Carmain, yea, the King of Arragon. And when Raymund, the Earle of Tholouſe, was for his beliefe excommunicated by the Pope, and a Croisado was proclaimed againſt him and the Albingeſes, as if they had beene Saracens or Infidels, not onely the Countieſ of Foix and Coninges came with all their ſtrength to aſſiſt Raymund, but Alphonſus, the King of Arragon, came in his owne perſon to his ſuccour, as beeing his kinsman and his friend. And when all theſe were met together, the report is, ſaith Du Haillan, that the Armie of theſe Hereticks did conſiſt of about the number of one hundred thouſand fighting men.

men. These things beeing thus discovered by men of your owne part; bee ashamed, you Papists, and blush to spread among your simple and credulous Followers, that neuer men did as we doo, nor beleeued as wee belecue, before *Luther's* time; but that all Christendome formerly liked of the papisticall doctrine and proceedings. But because you shall heare one testimony further touching these *Albigenes* and *Waldenses*, how honest and truely religious they were, I will cite what one *Reimerius*, a man who did hate them, and was (as it is supposed) an Inquisitor against them, reported concerning them, now 300 years ago, or thereabout. Thus then, among much other matter, he saith of them: *There were many Sects of Hereticks long ago: among all which Sects that are or were, there is not one more pernicious to the Church of God, than that of the poore men of Lyons, for three causes. First, because it is of longer continuance: some say,*
that

that it hath endured from the time of Syluester: others say, that from the time of the Apostles. The second is, because it is more generall: for there is almost no Land into which this Sect doth not creep. The third, that whereas all other, by the immaturity of their blasphemies against God, doo make men abhorre them: this of the Lyeuists, hauing a great shew of godlinesse, because they doo liue iustly before men, and doo beleue all things well of God, and all the Articles which are contained in the Creed, onely the Church of Rome they doo blasphemie and hate: which the multitude is easie to beleue. And as Sampson's Foxes had their faces seueral waies, but their tails tied one to another: so Hereticks are diuerse in Sects among themselves, but in the impugning of the Church they are united. There can hardly be found a more honourable testimony out of the mouth or penne of a bitter and bloudy Aduersary as he was, who wrote this & much more concerning those good seruants of God. We shall
not

not need to ascend any higher, since hee giueth witnes of the antiquity of their profession long before his time: which otherwise to make plain, is as easie, as to deliuer that which hitherto I haue spoken. And it is not to bee conceiued, that *Petrus Waldo* (of whom the Waldenses tooke their name at *Lyons*) had his doctrine from no body, but that of himselfe he attained to his owne knowledge, since he was not deeply learned. *Berengarius* indeed was onely called in question for denying Transubstantiation in the Sacrament; but it may well bee thought, that in something else he dissented from the Church of *Rome*: and albeit by his owne weaknes, and the importunity of the Clergie, he yeelded once or twice to recant and abiure the true doctrine which hee held, yet hee had many scholars, who by his example would not bee driuen from the right beleef which they had apprehended. These scholars were in *France*

*Mat. Paris in
Guliel. cōquest.*

*Contin. hist. de
gestis Anglor.
lib. 3. cap. 7.*

Malmis. l. 3.

Chron. l. 4.

Index in Ber-
tram resp. ad
Dan. Tiden.
fol. 158.La. saint. Meß
de clar. l. 2.

in great numbers, and in diuerse other lands; and *Genebrard* cannot conceal it, but that about the yeer of our Lord 1088, *Basilus* the Monk did set on foot again the error of *Berengarius*. And might not the doctrine of both these bee sucked from *Bertram*, who wrote so learnedly and so directly out of the Scriptures and Fathers against the reall presence and Transubstantiation, that the *Index expurgatorius* cannot tel what to make of him? But the Bishop of *Eureux*, vnder the name of *Henry* Constable, tearmeth him The great fore-runner of all the Sacramentaries: and *Richcome* the Iesuit disclaimeth him plainly as a Sacramentarie Heretick. Then *Caluin* and *Zuinglius* were not the first who gain-said transubstantiation. Before our ascending thus high, we might tell you of Saint *Bernard*; whom although it is likely, at the first dash, you will challenge as your owne; yet, when you haue well aduised on him, you may let him goe again:

again : for, albeit hee had his errours, which he suckt from the age wherein he liued, and we may not in all things subscribe to his iudgement, but say of him, as commonly it is spoken, *Bernardus non vidit omnia* ; yet wee finde in him *sanio rem partem*, a liberall profession of many good & sound points agreeable to the Gospell. Hee, for a fash ion, acknowledgeth many matters to be in the Pope, and giueth him greater titles than any Papist can iustifie ; but it is, by such insinuation, to win him more attention frō *Eugenius*: and then, hauing procured liberty, or rather taken it to himself, he schooleth and lessoneth the Pope plainly, shewing, that he liked not of their ordinary courses, neither did hee repute him to haue that preeminence or prerogatiue which his Parasites did allow him. But, touching the matter of merit by good works, for iustification alone by Christ, of free-will, for certain assurance of saluation in the death and

*De consider. ad
Eugen. l. 2. 8.*

*Ser. 61. in Cant.
ep. 190. de grat.
& lib. arbitrio.
Ser. 1. de septem
misericordijs.*

1 Cor. 3. II

by the strength of our Sauour, and for disliking then the vile life of the Clergie, how cleer, how learned, how copious is hee! These things wee teach together with him; and, notwithstanding his other slips, we doubt not but his soule doth rest with the Lord; God pardoning vnto him his errours and his ignorances; which hee, being carried with the stream of that Time; did neuer discusse, but took them as they were deliuered to him, without scanning or examining. And to this good hope we are firmly induced by that Saying of Saint Paul; Other Foundation can no man lay, but that which is laid, which is Iesus Christ: and if any man build on this Foundation, gold, siluer, precious stones, timber, hay or stubble, euery mans work shall bee made manifest: for, the day shall declare it, because it shall be reuealed by fire; and the fire shall try euery mans work of what sort it is. If any mans work that he hath built-vpon, abide, he shall receiue wages: if any mans work burn,

burn, he shall lose, but he shall be safe himself. He held the Foundation of iustification onely by faith in Christ; and that our best deeds are but *via Regni*, *non causa regnandi*; the way to the Kingdome, not the cause of rainging: and for that cause, we doubt not but his soule is safe, though his hay and stubble of praying to Saints, and such other stufte as cannot endure the fire of the holy Ghost's triall, doo burn and consume. And this is our iudgement touching many other both before and after the time of Saint Bernard; that, holding Christ the Foundation aright, and groning vnder the heauy burden of humane traditions, satisfaction; and other popish trash, they, by a generall repentance from their errors and lapses knowne and vnknowne, and by an assured faith in their Sauour, did finde fauour with the Lord. Such as these were we hold to be God's good seruants, to bee of the number of the Elect; and, *propter saniozem et meliorem*

De grat. & libero arbitrio.

parten, for their sounder and better part, to bee of that Church, whereof we are to be members; of that body, whereof (by the grace of Christ) we are a portion.

Self: 21.

Iohn 7. 38.

And in this respect our settled and resolved iudgement is, that when it is asked, Where our Church in former Ages was, we may, besides that which we haue formerly answered, truly say, that it was in *England*, in *France*, in *Spaine*, in *Italy*, yea, in *Rome* it selfe: *Spiritus ubi vult spirat*, the holy Ghost breatheth where it pleaseth: for who cannot conceiue by the writings of many in former Ages, or by such touches as others doe giue concerning them, that diuers, who liued neere the Whore of *Babylon*, did most detest her abomination; and, finding that the weaknes and impurity of her doctrine could not truely satisfie the hungry and thirsty soule, did, according to that knowledge which Christ out of his Word reuealed vnto them, seek
some

some means which was not ordinarily professed in that Time? And if it be asked, Who they were, and how they could lie hid from the world? It may truly be answered, that their case was like the case of them in the daies of *Elias*, who were not knowne to that State which would haue persecuted them. Now, why should not wee think, but as God had his secret and inuisible company at that time, in that most idolatrous Countrey: so, in the time of the deepest darknesse, hee had those which saw light; his Christian Children, among Antichrists Brood; such as embraced true Religion, among the superstitious? So that *Italy*, and *Rome*, and these Westerne parts, had some of Gods Saints in all Ages, who, like Sea-fish, most fresh in the salt water, and beeing remoned in their affections, though not in their persons, did with *Lot* vex their righteous soules in the middest of a spiritual *Sodom*, and kept themselues vnspotted of

1 Kings 19, 18

2. Pet. 2. 8.

1 Sam. 1. 27.

Osorius l. 3. de
gestis Emanuel.
Li. 9. Dum. à
Goes. de morib.
Æthiopum.

of the world. And yet it is not to bee taken, that wee coarctate the Church within those Prouinces onely which looked towards the See of *Rome*; but know, that God had thousands of his Elect elsewhere. Christians haue bin in *India*, euen by perpetuall descent, from the daies of the Apostles; and so in *Africa* among the Abissines, in infinite and huge companies; besides such as haue continued in *Armenia*, *Asia* the lesser, *Egypt*, but especially in the Greeke Church, which was neuer so much as in shew extinguished; and from whom the Russians and Muscouites had their Faith. Our Popish Lads would gladly shut all these out of Christs Fold, because they acknowledge not the Bishop of *Rome* for their Vniuersall Pastor: but wee should doe wrong to Almighty God, to pinne his iudgement vpon the Popes sleeue, and to offer to pull from him so many ample Churches; whereas charity and common sense might

might put vs in minde, that he might there haue thousands throughout all Ages. Looke to these places, ye Papists, and imagine, that if there had beene none but these; yet the words of the Scripture, which in generality speake of a Spouse, had beene true: and Christ had there had his body on earth, and the Church had not beene vtterly extinguished, if neither we nor the Synagogue of Rome had beene extant.

But in as much as it cannot be denied, but that the propheties concerning Antichrist, doe most touch the Westerne world, Rome beeing by the holy Ghost euidently designed to bee the seat of the Whore of *Babylon*, as also because our Romish Standard-bearers are more willing to talke of those parts then of any other, I will once returne againe to the Countreys neere adioyning. Then, in some parts of Christendome, how many men were there in all ages, who loathed both

Self: 22.

Apoc. 17. 18.

In Hen. 3.

Ibidem.

Ibidem.

the See of Rome, and the whole courses of it, as the Israelites did loath the Egyptians bondage? *Mathew Paris* alone giueth as many notable experiments that way, as relating the Acts of the Emperour *Frederick*, who put out diuers declarations in detestation of the Pope; and adding elsewhere, further of his owne, that Pope *Gregory* did absolute from the oath of fealty, all who were bound vnto the Emperour, perswading them, that they should be faithfull in unfaithfulnesse; obedient in disobedience. But so much deserved the *Romane Churches* lewdnesse, which is to be execrated of all men, that the Popes authority did merit to bee harkened vnto by few or none. He reporteth also of a certain *Carthusian Monk* at *Cambridge*, who cryed out against the Pope, and said, that Hee was an Heretick, and that the Churches were profaned; and of *Robert Grosthead*, Bishop of *Lincolne*, who was a man both holy and learned in his time. This *Lincolniensis*, while

while he liued, had many combates with the Bishop of Rome, and openly resisted his barbarous tyranny in domineering so farre in England, as to enioyne prouision of the best Benefices to be taken vp for Italian Boyes; which for a Prebend in his Church of *Lincolne*, hee would not yeeld vnto; and for that cause was by the Pope excommunicated. But when hee was dying, hee most bitterly inueighed against the Romane Bishop and the Ecclesiasticall persons, as the most wicked men that did liue. In the same Author you may also finde the conceit which the most reuerend Arch-bishop of York, *Sewaldus*, had of them and their proceedings. What should I mention *Ioachim*, who said, that in his time Antichrist was already born, and was in the City of Rome? or that Bishop of Florence, who liued about the year 1100, and did vse to say, that Antichrist was then in the world? Which moued Pope *Paschalis* so

suordull
O 2 much,

Lincoln. Epist.

*Mathew Paris
in il. n. 3.*

Ibidem.

Houedon in parte 2.

Platin. in Paschalis. 1.

Pap. Mess. on in
Bon. 2.

In Histor. Eccle-
siast. in catal.
scrips. Brit.
Laur. Hunfr.
Iesuit. sm. part.

much, as that hee thought fit to en-
quire of him in a Councell, and did
there castigate him for it. Notable in
this kinde are the Contentions of
Philippus Pulcher, the King of France,
and his whole Clergy, against *Boniface*
the Eighth. I might adde to these, *Petrus de Brus*, and many other learned
men, who laid the Axe to the very
Root of Popery, and some in set
Treatises, oppugned some of their do-
cuments, and some assaulted other;
but that the Writer of the *Catalogus tes-
tium veritatis*, as it is lately enlarged,
and *Master Fox*, and *Master Bale*, and
diuers other, haue largely handled
this: to the reading of whose Bookes,
I doe referre them who in particular
desire to bee more aduertised in this
behalfe. Now, if these things doe
appeare much by their own witnesse,
and by the confession of Papists
themselues, as also by such few Re-
cords, as (by Gods providence so dis-
posing) doe yet remaine; how many
illustrious

illustrious arguments might there
 haue beene of the Confession of our
 faith, if the Clergy and Magistracy of
 those darke times had not burned
 and suppressed all things which made
 against them, as I shewed before,
 touching the Bookes of *Iohn Wickley*
 & *Reinald Pecock* in *Oxford*? The Cler-
 gy in those dayes did almost rule all
 and they had the custody of all Libra-
 ries, to ransack at their pleasure, or to
 put in and pull out: and they had
 power to search poore mens houses,
 and to destroy what was thought fit
 by them to bee destroyed. O But God,
 who would not haue his truth vtter-
 ly burned or buried in ashes, suffered a
 remnant to remaine, yea, and that in
England, albeit *Polydor Virgil*, with
 an Italian trick of his owne, did heer
 consume and destroy many worthy
 and antient Monuments.

By this time, I may wel suppose, that
 some vehement Papist is euen ready
 to swell, with his belly full of excepti-

Reason. 10.

In Rom. 11.
33.

Anno 1598.

ons against these things heer said. And first he will begin & say, that we rake together, as the Ancestors and fore-runners of our faith, such as were notorious Hereticks, as *Wicklef*, or *Hus*, or the Waldenses, men condemned by Popes or generall Councils: and Hereticks, as *Campion* telleth vs, are the dregges, and the bellows, and the fewell of hell. These, as our Papists commonly say, are already fire-brands of hell, and frying there in flames. It is no rare matter with the Synagogue of *Rome*, to pronounce such Sentences as these are. Our Rhemists, by their Consistoriall or Imperiall Decree, haue defined, that *Caluin* and *Verone* are not onely Hereticks, but Reprobates, for writing so as they haue done, touching the Article of Predestination: Yea, they call Master *Beza*, a Reprobate also, although hee were then alive, and long after too, how soeuer the Iesuites some few yeeres since, did, by a most ridiculous pamphlet or other newes, spread

spread it in *France* and *Italy*, that hee was then dead, and that dying had recanted his Religion, and was returned to the Romish faith; which also *Geneua* did by his example. It is no newes with Iesuites to lie, and therefore Master *Beza* must beare with them; and so had he neede to doe with the *Rhemists* also, who got hastily into Gods Chaire, and there concluded him to bee a Reprobate. But indeed these good Christians before-named, of whom many lost their liues for the maintenance of Gods truth, were Hereticks in such a manner, as Christ was said to bee a blasphemer; who indeed was both called so, and condemned to bee such a one, by the counsell of the high Priests, Scribes and Rulers of the Synagogue. We doe not beleue, that all those are Hereticks, whom your Papists will so call or account: for, you giue vs that name, which, maugre your malice, you shall neuer bee able to proue against vs. They are truly

Vid. Epist. Bezae ad Struckium.

Mat. 26. 65.

Acts 24. 14.

truely orthodox and right Catho-
 liques, who teach nothing but that
 whereof they haue euident warrant
 out of the Word of God. And this
 wee haue, as hath beene oft shew-
 ed by men of our side, and in that que-
 stion wee are ready at all times to
 iump with you, for any part or all the
 Doctrin wee professe. With Saint
Paul therefore wee say, that, *After the
 way that you call heresie, so worship wee
 the God of our Fathers.* The same
 which you maliciously and presump-
 tuously teatm schisme and heresie, is
 that, whereupon, vnder our blessed
 Sauour, wee rest our soules; and by
 the Confession thereof, wee hope to
 bee saued in the day of the generall
 Iudgement. Do not you therfore take
 that for granted, which is so highly
 questioned betwixt vs and you; but
 rather, if you can prooue our Professi-
 on to bee hereticall, by Gods grace
 we shall not shrink at any of your big-
 gest obiections.

Yea,

Yea, but say you further, The Writers which make mention of these your Predecessors, doo brand them with the holding of some most grosse and damnable doctrine, which you yourselues will not auouch. My answer is, that wee our selues doo easily beleue so much: for, did malice, I pray you, euer say well? The Apostles were at more times, and in more places than one, charged with many accusations; which yet, in truth, were but calumniationes. The old Christians in the Primitiue Church were slandered, to vse incestuous company each with other, like *Oedipus*, and to eat vp mans flesh at the banquet of *Thyestes*; yea, their owne *seruants for fear were induced to lay such matters to their charge. *Athanasius* was accused to haue cut off ones hand: and a harlot to his face would haue calumniated him to haue committed fornication with her. This practice was neuer more liberally frequented, than

See. 24.

Acts 16. 20.
and 17. 7.
2 Cor. 12. 16
Euseb. eccle. hist.
l. 4. 7.

* L. 5. 1.

Socrat. l. 2. 20.
Theod. eccle. hist.
l. 1. 30.

*In fascicula rerū
expend.*

Confes. Walden.

by the enemies of the Gospell in the late daies of Popery. You may remember what I cited before out of *Du Haillan*, concerning matters falsely objected to the Albingenses. There is extant an excursive Oration of the Waldenses; wherein they say, that, for that their faith which they were ready to iustifie, they were condemned, iudged, captiuated, and afflicted; and afterward that they were called Hereticks: but in their Confession they haue it directly; *Of these criminations whereof we are blamed oftentimes, we are nothing at all guilty.* The Pope and his Chaplains were fell & furious against them, because they did bite so neer: and therefore, to disgrace them both in present and to posterity, they held it fit, that by speech, preaching and writing, it should be divulgated, that they taught monstrous blasphemies; that by that meanes the credulous people might be preiudicate; and so not onely frightened from hearkning to them, but

but bee much the readier to ioyne in the prosecution of them to prison and to death. But what they indeed held, is declared before. When Iohn Hus was at the Councell of *Constance*, hee did openly call God to witnes, that *Hee did neither preach nor teach those things which his Aduersaries did obiect against him, neither that they euer came into his minde.* Neither is it to be marvelled, that they did load his scholars with the like false accusations, when their malice was such towards them, as that they burnt many thousands of them in Barnes : which was done by the treachery of one *Mainardus*. In other places the Romanists haue still held the same course of slandering : which caused the Protestants to profess in the Diet at *Augusta*, that *Diuers opinions were falsely reported up and down, which wrongfully were fathered on them ; and that those were not only estranged from the holy Scriptures, but that they were abhorrent euen from common sense.*

*Cocleus histor.
Hus. l. 2.
Cum articulos
istos nunquam
tenuerim quos
falsi testes contra
me deposuerunt,
se. cont. aria
tenuerim, docu-
erim, scripsi-
rimque, & pra-
dicauerim, &c.*

L. 8.

*Sliden com-
ment. l. 8.*

And is it not probable, that long since, when much darknesse did couer the face of the earth, that few had grace to perceiue their dooings, and fewer had authority to question their doctrine, the Pope-holy Clergie, which hated the true gospellers with all their harts, would pay them with vile & odious reports; when in this Age, wherein God hath afforded more plentifull meanes to discouer their false-hoods, they dō dare, not onely in their Sermons, or in their secreter whisperings, but in their printed books, to proclaim abroad concerning vs, most false and vngodly calumniations and imputations; as, that wee dō teach all loosenesse of life and libertinisme by this our new Gospel; that we maintain, that *All sinnes are equall*; that we hold it as a Maxime, that God is the Author of sinne; and whatsoeuer it pleaseth Master *Campion*. and his Fellowes to inuent and deuise touching vs: whereas we vtterly disclaim these

and

and the like positions, as execrable and vngodly; yea, that *Mounti-bank*, which once before I mentioned, hath not blushed to asseuere, that we so teach; as that by our doctrine *the Protestants are bound in conscience, neuer to ask God forgiuenesse of their sinnes; and that They are bound in conscience to auoid all good works; as also, that We make God the only cause of sinnes; and hold, that God is worse than the diuell.* So shamelesse was this fellow growne, that hee neither knoweth nor careth what hee saith: and yet many a poor Papist, abused and gulled by the diuels deceiuing instruments, doth swallow such Gudgeons, and runneth away with these things; beeing as verily perswaded of them, as that the gospel is true. Such a hand the seminary Priests haue ouer their disciples, that they may not read our Books, to see whether these obiections be true or no; neither may they hear ought to the contrary. Now, if they thus vse vs, who can speak for

Certain Articles or forcible reasons at Antwerp, 1600

our selues; will any man maruell, that those who professed the Verity two or three hundred yeers since, doo taste of the malignant aspersions of those Times?

Señ. 25.

The Romanists, notwithstanding all this which hath been said, doo not yet so leaue vs; but once more further adde, that none of all those which hitherto haue been named, or can be named, but in some knowne, confessed, and vndoubted opinions, did vary from you: and therefore they and you may not bee said to bee all of one Church. Our Masters of *Rhemes* doo think, that this lieth hardly vpon vs: and therefore thus vauntingly they vrge; that *They will not put the Protestants to prooue, that there were 7000 of their Sect, when their new Elias Luther began: but let them proue, that there were seuen, or any one, either then, or in all ages before him, that was in all points of his belief.* What the old Fathers taught, we may haue time heerafter to shew: but
for

In Rom. 1.4.

for other of later time, it is most easie to manifest, that all those whom before I haue named, did generally, for all main matters, teach the same that we now doo teach. There is no Papist, who can truely, and without calumniating them, or faining things vpon them, demonstrate, that in causes which touch the substance of faith, or the foundation of Christian Religion, they did dissent from vs. Hee that will try this, let him look on the Declaration of *Walther Bruite*, which I before mentioned: and let him read it set down by himself, and not reported by other. And what did that learned Lay-man deliuer there, which was not the belief of *Wicklef*, and the rest of the English, professing the Gospell in those Times? But if there bee, in some petty matters, yea, questions of some reasonable moment, difference of opinion between them and vs, shal wee not therefore bee of the same Church with them, or they with vs?

Yes

In Fox eccles.
Story.

Divin. institut.
l. 7. c. 14.
Aug. Epist. 48.

Ep. 106. c. 28

Conc. Carth.
in Cyp. oper.

Yes verily : for, otherwise many of the
 antient Fathers should not bee of the
 Communion of Saints, or Catholick
 Congregation, with those who came
 after them, and amended their errors:
 for, was not *Lactantius* spotted with
 the Millenary infection? and *Cyprian*
 with the matter of re-baptizing? Had
 not *Austen* an opinion of the necessity
 of the *Eucharist* to bee administred to
 children; and that infants, being dead
 without Baptism, were not onely de-
 prived of the fruition of heavenly
 ioies, but were damned to the pit of
 hell, and to euerlasting torments? And
 what man, religiously affected, will
 suspect, but that although *S. Cyprian*
 and the other African Bishops, assem-
 bled in a Councell, did, concerning
 the new baptizing of those who were
 already baptized by Hereticks, deter-
 mine clean contrary to *Cornelius* and
 the rest of the Italian Bishops, yet they
 should not bee of the same faith in ge-
 nerall, and of the same holy Church
 whereof

5



whereof Cornelius was? Saint Austen can thus write concerning Cyprian: *Whereas that holy man Cyprian (thinking otherwise of Baptisme then the matter was which was afterward handled, & with most diligent consideration established) did remain in the Catholique Vnity; both by the plentifulnesse of his charity, a recompence was made; and by the sickle of his suffering, there was a purging. In another place hee saith, The authority of Cyprian doth not terrifie me, but the humility of Cyprian doth refresh mee. He meaneth, that if that worthy man had liued to haue seene more light in that argument, or to behold what the succeeding time had reuealed and concluded in that behalfe, hee would, in great humility and meeknes of heart, haue conformed himself, and yeelded vnto it: which may iustly seeme for a true defense of the Waldenses, Io. Wickles, Iohn Hus, or any other seruant of God, who might seeme, in matters of small moment, to vary from vs.*

*De bapt. cont.
Donatist.*

L. 1.

L. 2.

And

Q

And

Self, 26.

And thus I trust, that by this time it appeareth to euery one who will not wilfully cloze his eies, and stop his eares against an apparant truth, that God hath at all times had his Children holding the verity of Christian Religion, and not approouing of the filthy Superstitions and sacrilegious Idolatries of the abominable Antichrist of Rome: So that it is a most fond collection, that either the Popish Conuocation or Confusion are the right and vndoubted Spouse of Iesus Christ; or else, that for one thousand yeeres together there was no Church in the world. They doat much vpon themselves, and on the opinion of their beauty, who, in such intolerable deformities, doe predicate and magnifie their Synagogue, as the vnspotted wife & mysticall body of our most blessed Saviour. Truth it is, that, intending to blinde the ignorant, and to abuse the simple, they labored, by all external pomp and shew, to giue to their
hypocrisie

hypocrisie & outward formality a settled opinion of pietie & sanctitie: and for that cause, there was no corner of the braine of man, or rather of men, in many Ages succeeding together, vnfought, to procure glory to that which in it selfe was very vnglorious. Their care therefore was, to conuert the eies of all persons on their externall hue, which was maruellously adorned and garnished to the sense with their Crosses set vp or carried before some Prelates, with the triple Crowne of their Popes, in the red Hats of their Cardinals, the precious attire of some in their Churches, their prodigious apparel abroad, the diuers color'd Couls of their Monks, such singing & chanting with Organes, such ringing of Bells, such trimming of Images, and many more such sensible matters, as that neither the Iewes nor the Gentiles had the like. And among al this, if true Religion in diuers were present, it is not to be maruelled at, if thee were

*Prefat. catal.
testium veritat.*

Psal. 45. 13.

scant seene, or if no notice were taken
 of her for her poore, and vntrimmed,
 or vngarnished hue, for her naked sim-
 plicity, and vnainted integrity. It was
 the commendation giuen to Salomons
 Beloued, by whom the Church is re-
 presented, that *the Kings daughter is all
 glorious within*; her beauty consisting of
 purity in faith, verity in doctrine, se-
 uereness in behauiour, innocency, pa-
 tience, and such like spirituall comple-
 ments. And these are as much contem-
 ned in others; by the Antichristian
 Rabble, as they are neglected in them-
 selues: whereas their externall pomp,
 on the contrary side, is as much despi-
 sed by the Lord, as it is magnified in
 their fleshly and carnall imaginations.
 The Lord direct vs in his own waies,
 and call home such as wilfully, or by
 ignorance, haue gone astray; that at
 length they may bee reduced to the
 sheepfold of Christ Iesus: to whom,
 with his Father and the blessed Spirit,
 be praise for euermore. Amen.

FINIS.

